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Jan

CALVINIST CONTACT
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De Bolster becomes Redeemer College's first president

Rev. H.R. De Bolster

The Board of Governors of Redeemer College is pleased to announce that after a long search and in-depth interviews, it has unanimously appointed Rev. Henry R. De Bolster to be the first president of Redeemer College.

Rev. De Bolster is eminently qualified to take on this position of leadership. At the early age of 18, he was already selected to take a leadership position in the underground movement in occupied Holland. Looking over his resume, one is immediately impressed by the fact that Rev. De Bolster has held important offices ever since those war years.

Rev. De Bolster has also been actively involved with the College movement in Ontario, as well as the one leading up to the establishment of The King's College in Alberta, from its beginning. He served as chairman of the Task Force to evaluate the need for a Christian College in Ontario. When the Ontario Christian College Association was organized in 1976, he became the president of the Association, a function he has filled until his appointment as president of the College on March 28th of this year.

Rev. De Bolster is not a "scholar" in the regular sense of the word, but he does have broad training in the humanities and business. He studied at Knox College in Toronto, the Protestant Reformed Seminary in Grand Rapids, and Calvin College and Seminary in Grand Rapids where he obtained his B.A., B.D. and M. Div. He received his formal business training at the Handelsschool in Rotterdam, the Netherlands.

In addition to a broad education, Rev. De Bolster has had a wide range of work experience. Before entering his formal education for the ministry, he had worked as office clerk, office manager, sales clerk, and secretary and leader of one of the underground organizations during the war.

Rev. De Bolster's involvement in Christian education in an organizational capacity in Canada dates back to 1963 when he served on the education committee of the Toronto District Christian High School.

The board of Redeemer College is placing the difficult task of moving the College from ideas on paper to a well functioning reality, on the shoulders of its new president. To do this job well, the board has given him the title of president and chief executive officer. This means that he is not only charged with all the responsibilities of developing and running the College, but also that he has been assigned the full authority that such an office requires.

Redeemer College is planning a formal inauguration of its first president on Saturday, October 31, 1981. This date is when the people of the Reformation remember that Martin Luther nailed his ninety-five theses to the door of the church in Wittenberg, Germany. In the words of a spokesman for the College: "We cannot think of a more appropriate date for the installation of our first president who will be called upon to present his thesis regarding the place of Reformed education to the doors of the secular academic institutions in Canada."

On May 30th Redeemer College will hold its first annual meeting. Many matters, such as location, a new board, and the educational program for the first few years will be decided by the members. At that time also, the board will present the new president to the members. Redeemer College invites all those who are not yet members to join so that they, too, will be able to give the mandate to the new president to help chart the course of the first few years of the College.

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Refugees establish their own church

When the Dutch came to Canada in the late 1940s and early 1950s they took their Calvinistic faith with them and established a number of new Reformed denominations. So Vang and his people from the Asian mountains have settled in Ontario. With a bit of help from the Christian Reformed Church they have established their own Protestant church. See the first of two parts on page 5.

Rural church has special needs

Each church is unique. Urban churches have their special problems but so do rural churches. A number of "rural ministers" got together in Alberta, together with representatives from the Christian Farmers' Federation, to discuss those issues peculiar to the rural church. A story appears on page 10.

Rock music through fiction

A unique approach to rock music appears on page 11 this week. A piece of fiction written by a music student looks at the affect of rock music through the eyes of "angels." A challenge to the young reader.

Larger city campus for King's in Edmonton

The King's College is negotiating a lease with the Edmonton Public School Board for facilities known as Assumption Campus. The buildings are fully equipped for educational use, since Grant MacEwan Community College used the facilities previously.

Located at 107th Avenue and 97th Street, Edmonton, the buildings will be available for King's this summer. The campus occupies a whole block and contains approximately 70,000 square feet - five times the space in the college's present building.

Included in the new facilities will be 22 classrooms, offices for faculty and staff, a two-storey library with room for expansion, student lounge areas, a gymnasium, music practice rooms, and space for other Christian organizations and groups.

The three buildings are situated in a fairly good location as far as city access is concerned. For example, the campus is only six blocks from downtown Edmonton, four blocks away from the Centennial Library and the Edmonton Art Gallery, one to four blocks away from churches of various denominations, and five blocks away from the Edmonton Centre. Students will be able to simply step onto a bus or shuttle service and ride to the University of Alberta only three miles away.

Mr. John Vogelaar, Business Manager, says he is "hopeful we can work out a lease with the Edmonton Public School Board within the next several days."

Students seem to be quite eager for the move. Harriet Venema thinks the new facilities are "really great. We're all looking forward to it," she says. "The buildings will provide an easier atmosphere for studying. In the long run the lounge and gym will help students to work even harder on their courses."

See more pictures and story on page 14.

Easter meditation

That other sacrifice

by Gerald Oosterveen

Rev. Gerald Oosterveen is chaplain of the Dixon Developmental Center in Dixon, IL.

We call the day Good Friday, but that is because we are far removed from its event timewise. Perhaps we're even more distant emotionally. Time and again we have heard the crucifixion story; we have heard, too, explanations which allow the horrible events to be called good. It is very unlikely, however, that any of the immediate followers of Jesus considered the crucifixion good. Unlike us, they did not have the benefit of emotional detachment and hindsight. Rather, they were personally and intimately and painfully involved. Jesus had, after all, eaten from their tables, slept in their beds, shared their joys and sorrows. They saw him dying. Who can face the death of a loved one calmly and objectively? It was a traumatic day for those disciples of Jesus. Especially so for Mary, who had given birth to Jesus, nursed him, and loved him for 33 years.

Mother Mary must have had high hopes for her firstborn son, the one she had wrapped in swaddling cloths and laid in a manger that cold night in Bethlehem. To be sure, she knew full well by crucifixion time that he was the son of God. In the synagogues she had had ample opportunity to hear the Old Testament prophecies that predicted his coming. When the angel Gabriel first spoke to her in Nazareth, he left no doubt that this holy child would be called "Son of the Most High." When Jesus was born, there was the unprecedented appearance of a choir of angels who praised God and identified Jesus as Christ the Lord. When the shepherds, who had heard this singing, found the babe and Mary his mother, they told her all they had heard and seen there in the fields. When Mary and Joseph some days later presented Jesus in the temple, there was old Simeon to predict that some people would believe in this child and others would be offended. He mentioned, too, that because of this child one day a sword would pierce Mary's soul. Still later came the wise men to confirm yet once more that this child of Mary was no ordinary child. We read without surprise that Mary remembered all these things and pondered them in her heart.

Nevertheless, though Mary knew Jesus was indeed the son of God, he was also the son of man and, more specifically, the son of Mary. Firstborn children are always special. A mother's first pregnancy tells her a great deal of what it means to be woman, and after the pains of childbirth there remains the thrill of having this tiny, helpless baby to whom she can give special attention and undivided love.

Along with many frustrations, a new mother experiences for the first time the joys of parenthood. Always she will remember her baby's first step, the first time he tried to say "mama," the time he first used a spoon, the days of cutting teeth, and the nights with fever. Even 33 years later, those memories had not dimmed for Mary.

Every mother has high hopes for her children; there is no reason to think Mary was any different. While remembering the special events surrounding his birth, she must have wondered what Jesus would be like as a man. Would he be a carpenter like her husband Joseph? Or a poet, like his great ancestor David? Or, possibly, a rabbi or a Pharisee or a lawyer? Mary must have felt a sense of pride for this fine son and perhaps a feeling of security as well, because of the hope of someone to care for her in her old age. There was of course this thing the angel had mentioned, that he would be a Savior, but what does a Savior do? How does he go about saving people? At the cross, Mary knew. A Savior saves by dying. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21). Whatever Mary's hopes for this son may have been, they were suddenly and completely crushed by the deep hurt of seeing him hang on that rough and unyielding cross.

Who could have foreseen this? The prophet Isaiah had written centuries earlier that God's suffering servant would be "despised and rejected ... a man of sorrows, and acquainted with grief." He would be "wounded for our transgressions ... bruised for our iniquities" and "cut off out of the land of the living" (ch. 53). What mother cares to dwell upon words such as these, let alone apply them to her firstborn son? What mother would ever, even in her worst nightmares, imagine that her son's life would slowly ooze from him on the most devilish instrument of torture ever devised by man?

It happened, and she saw it. There was nothing she could do, either to prevent him from dying or to make him more comfortable in the little time he had left. Mary could only stand helplessly near the cross and wait while her child died. It is unreal, unnatural for a parent to see a child die. Yet for this mother it was unavoidable.

Once, when Jesus was only 12, he had talked to Mary about having to be about his Father's business. At the cross she saw where that business led him. She felt through her soul the stabbing pain of that long-predicted sword. No song came, unlike at the time she was first pregnant. No one could sing at a time such as that. Leaning for comfort on John, Jesus' disciple and best friend, Mary silently watched as sorrow and love and life itself flowed from Jesus' head and hands and feet.

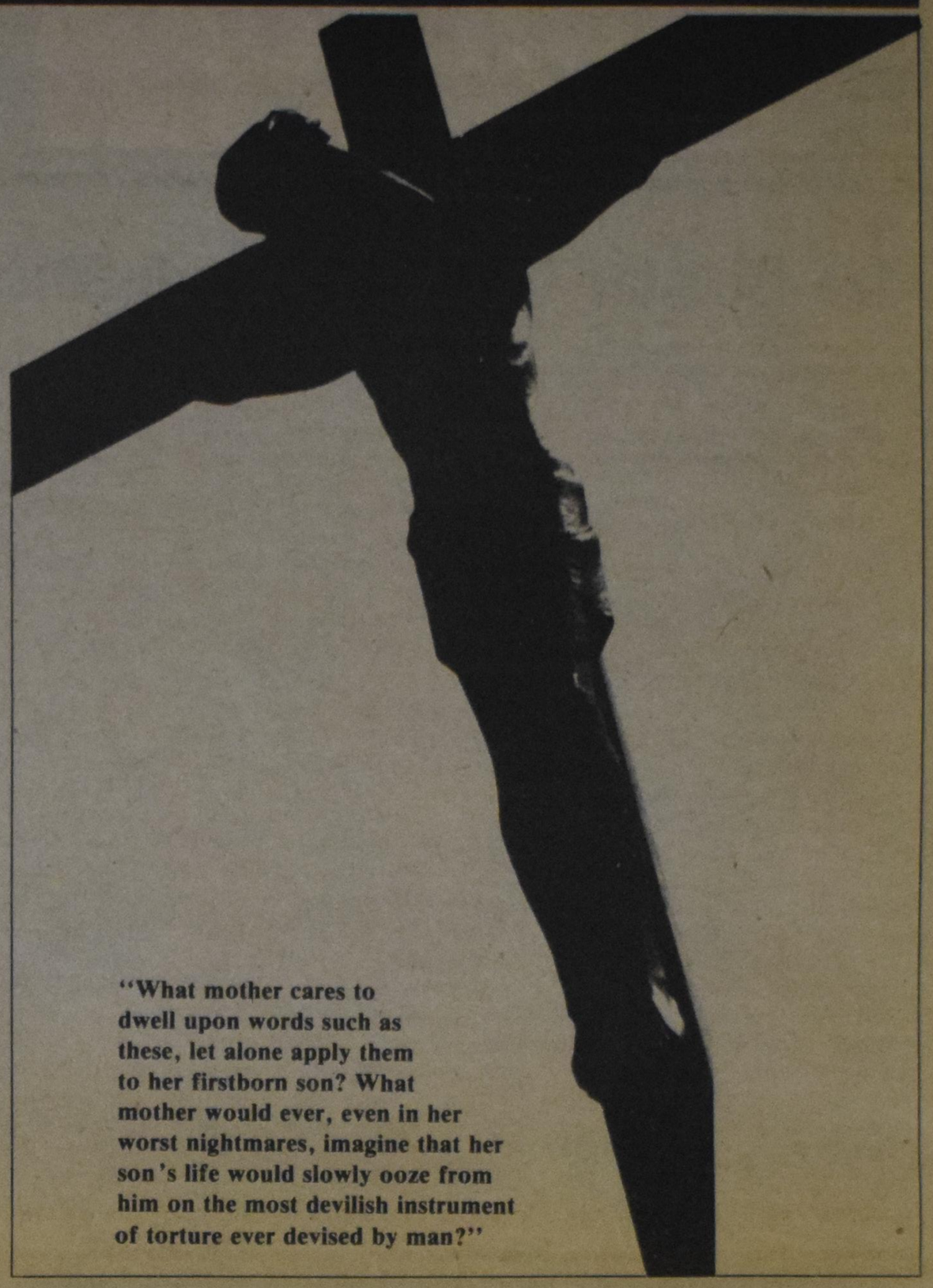
Then, unexpectedly, Jesus spoke to her. He saw her tear-stained face of love among the angry faces of the milling crowd. He saw John standing next to her. Of all the people there, those two were the only ones specifically addressed by Jesus. What he said was primarily for the sake of Mary, the hurting mother. "Woman, behold your son! Son, behold your mother!"

Jesus meant these to be words of farewell. Instead of calling Mary "mother," he called her "woman" in order to make her realize that the special relationship which once existed between them was severed. There was no way to turn back the clock. What once was, is no more. Mothers, and fathers too, can hold memories, but they cannot always hold their children.

Life continues following a death, and life would continue for Mary. Jesus forced her to look away from the cross and to look at John instead. That was where her future lay. John would be the son to comfort her in old age. His children would become her grandchildren. After losing Jesus, Mary's life had to continue with the living. The living, in that case, John, must look after the bereaved. John responded immediately by taking Mary into his own house. Thank God that it is possible to build new relationships after old ones have been broken. No matter how painful the death of a loved one may be, it is always possible to begin anew, if, instead of dwelling upon what we have lost, we consider what we have left.

Of course, Mary had not really lost Jesus. He was no longer with her as son, but he was with her as Savior. His death on the cross spelled the end of one chapter but also the beginning of another. After Good Friday comes Easter; the death of Jesus Christ was followed by his resurrection. Mary, the most blessed among women, had the privilege of sharing her son with the world so that through him all families of earth might be blessed and comforted.

Despite the pain and disgrace of the crucifixion, there was nevertheless also something very touching about it. In the midst of his own pain, Jesus comforted another hurting person. It reminds me of what Hebrews says: "We have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence approach the throne of grace, that we may receive mercy and find grace to help in time of need" (4:15,16). Greater even than Mary's love for Jesus is his love for you and me. For greater love has no man, than he who lays down his life for his friends. That is what makes this Friday Good Friday, after all.



"What mother cares to dwell upon words such as these, let alone apply them to her firstborn son? What mother would ever, even in her worst nightmares, imagine that her son's life would slowly ooze from him on the most devilish instrument of torture ever devised by man?"

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LETTERS

There was no intention to defraud the government

Dear Sir:
I was very surprised at the front page bold title of "Christian Witness through Tax Deductions" by Mr. William Grin. The impression here seems to be that OACS did little, if anything prior to two years ago regarding charitable tax matters. OACS has worked on this problem since its existence.

All schools were and are registered as charitable institutions, that is, with the Government's approval. A charitable organization properly registered is just what it says. Red Cross and Heart Funds, etc., are charitable organizations, meaning fully deductable. Rightly or wrongly we are still registered as such.

It was then agreed upon that a portion would not be deductable and would be classified as tuition. "Christian people of Reformed persuasion" agreed and obeyed. Again, it became a Government sore spot and a debate started, as to whether or not we were religious schools or only partly so. OACS argued that we were religious schools.

A concession was more or less reached and the school societies were informed to proceed accordingly. Again people of "Reformed persuasion" agreed and obeyed. Any person or organization that can split the Christian education into sections, such as apple pie, and say that this is Christian and this is not, has a completely false sense of what Christian education is. I quote from *Learning Under the Lamp of God*, "Education is always dealing with values, because it is dealing with Life." The apostle Paul declared, "Whether, therefore, you eat or drink or whatsoever ye do, do all to the glory of God" 1 Cor. 10:3.

This includes all activities in schools, sports, Home Ec., Industrial Arts, Physical Fitness, etc. as well. There is no way that parts of education can be separated into secular education. Charles Hoytema stated in the same booklet that "A study of History without Christ is the same as reading the Bible without constantly being aware of the fact that we are reading about God."

As one of the parents stated in a local newspaper article on the importance of Christian education: "In a Christian atmosphere they are taught to love and respect their neighbours, to love God and obey him above all. All subjects are taught from a Christian perspective." How can we place atmosphere and perspective into isolated categories?

According to Mr. Grin, we have a final agreement with Revenue Canada (that is until they decide otherwise). What about previous agreements? How about the oldest of all agreements, Protestant and Catholics schools as in the BNA Act? If we all fall into line and again follow the advise of OACS, we will also receive icing on the cake by not being reassessed for the years 1979/80 and 1980/81.

Many thousands of supporters of Christian schools did what was advised and recommended to us for years, without any thought of defrauding anyone, least of all the Government, whom I believe to be placed over us by the Supreme Being.

This does not seem to be the thought of Mr. Grin, who feels that we all schemed and defrauded the Government and that societies aided and abetted in this procedure no less. If Mr. Grin wishes to place himself into the barrel, where a few rotten apples are, it's his business, but let's not assume that we all fit into his category.

On advice from knowledgeable people, 98 percent of the "people of Reformed persuasion" have not tried to take anything away from Caesar and have no intention of doing so. All that was claimed was what was believed to be open and above board.

Agreed, the stakes and costs are high. The honour of God is at stake because we are His ambassadors and always have been, no more so today, than they were, when Christian Schools became the only road left open to us.

The article by Mr. Grin is a disgrace to OACS and all school societies. I do hope and pray that this "agreement?" is in black and white with the Government's seal stamped on, so that this issue can finally be put to rest and we can get on with the things that are God's.

Jerry De Graaf
Hagersville, ON

Bazaars like lotteries

Dear Sir:
As a young person, I rarely look at the Calvinist Contact. If I do look at it, it's usually just at the front page. Well, this week I glanced over the front page of the March 6 edition, and towards the bottom I read the heading, "Lotteries are immoral, church tells Chretien."

The article described a letter written by the CCG to the Federal Justice Minister Jean Chretien, about how "immoral" and "inappropriate" lotteries are. It also says that they (lotteries) are immoral "regardless of the intended use of the monies." Just then I thought about raffles that are held at annual Christian Reformed Church Bazaars. Aren't these money-raising events scaled down lotteries? Is raffle money holier than lottery money or grants?

David Schaafsma,
Perth, ON

Why the Scots are like Frisians

Dear Sir:
In a recent issue of your paper I noticed an article on "Robbie" Burns which I found interesting, particularly that it should appear in your paper. I had hoped that the author might mention Burns' "Cottar's Saturday Night" which shows so very clearly the Reformed background to his poetry.

More important, however, were the concluding remarks in which the author indicated that he was not sure why so many Lowland Scottish words were like Dutch. The answer is rather simple: they are Dutch, usually Frisian. The reason for this is that when the Germanic invasions of the British Isles took place in the fifth to seventh centuries, while Anglo-Saxons and Jutes went to the south of England, invaders from Northern Holland came to the mouth of the River Humber where they established the kingdom of Northumbria. This kingdom eventually divided into two kingdoms, Deira and Bernicia. It was the latter which then expanded northward as new immigrants came in, until it reached the Firth of Forth where the king, Edwin, founded Edwin's burgh, i.e. Edinburgh, in the early seventh century. In this way eastern Lowland Scotland was populated, not with Gaelic speaking peoples, but with those who spoke a Teutonic or Germanic language largely Frisian in character. And the population has much the same characteristics as present-day Frisians! They gradually spread westwards and exercised a considerable influence, especially linguistically in south western Scotland which was originally Welsh in population. Hence Burns' dialect.

I have to do considerable work in 16th century Dutch and not infrequently I come across words which are not in my Dutch dictionary. But if I look for a meaning in "oraid Scots" I can usually work out the meaning without any difficulty. Many of the Lowland Scottish words thus trace their ancestry back to the Germanic invaders of a millenium and a half ago.

I just thought that you would like to know this.

W. Stanford Reid,
Emeritus Professor of History,
University of Guelph

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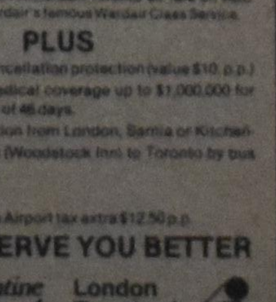

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THE AMSTERDAM CONNECTION

Nuclear energy is more efficient

Dear Sir:
In response to a question by Mr. Ben Vande Zande, I would like to state that I am generally in favour of building the Darlington Nuclear Station.

Apart from water power, nuclear energy is the safest, cleanest and most economical method of electricity production in Ontario today. Nuclear power combines a fuel found in abundance in Ontario with the most successful nuclear technology in the world, a Canadian technology developed mainly in Ontario.

Nuclear energy brings electricity to the users of this province at a little more than half the price of a coal-fired station. Also Ontario has to import all of the coal it uses.

By 1988 when the Darlington station is expected to start producing electricity it is quite possible that in Ontario eletricity will become cheaper than natural gas for home use and many people can be expected to convert to electricity.

Despite accelerated efforts at conservation and developments of alternative sources of energy, Ontario Hydro predicts that the use of electricity will grow at a rate of 3 percent each year during the 1980's.

By the time Darlington Station becomes fully operational it will be able to produce the energy equivalent of almost 75,000 barrels of oil each day at today's price of over $40 a barrel of imported oil. That means it could save Ontario 3 million dollars or over 1 billion dollars each year on imported oil. This oil could then become available to the countries in the third world. When the critics of nuclear power say that it produces fewer jobs, they actually admit that it is more efficient, in that it takes fewer manhours per unit of energy produced than almost any other method of energy production.

Finally I believe that nuclear energy is a gift from God that we may develop to help people live obedient and joyful lives.

William Luinstra
Kincardine, ON

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Church Page

Pastoral Pondering

But which music?

Singing is a *must* for the Christian. Oh, the one can sing better than the other, but because of the joy that is in his and her heart, the believer needs to sing. It comes with the territory, so to speak. David wrote in Psalm 40:3, "He put a new song in my mouth, a song of praise to our God." The Old Testament temple service was enriched with choirs that often sang responsively, accompanied by all kinds of musical instruments. Even a cursory reading of 1 Chronicles shows how much organization went into this singing and music.

Psalm 150 concludes the Psaltery with a final admonition to "praise God in his sanctuary." This encouragement is echoed in the New Testament as Jesus and his disciples sang a hymn before Good Friday began. Paul wrote the church he served for three years, "be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart" (Eph. 5:19). The final revelation of the singing church are the triumphant saints in heaven: "And they sing the song of Moses, the servant of God, and the song of the Lamb" (Rev. 15:3).

It's not surprising that with the great Reformation of 1517, revitalized congregational singing again appeared in the worship service. The ordinary church people began to sing again. The Psalms were set to music in Geneva. What a blessing such singing is! Choirs and soloists may never dominate in worship, for the congregation must sing.

With all of this in mind, I often wonder what kind of songs to choose for congregational singing. You will have noticed over the years that every minister has, or tends to have, his own preference. I am no exception. You probably will have noticed that I often choose from the Psalms rather than from the Hymns in the 2nd half of the *Psalter Hymnal*. Such a choice is not merely personal, however. It is based on my understanding that we must sing those songs that are in harmony with scripture, and can stand the light of the Reformed confessions.

Some of the songs in our "Blue Book," for example, should be eliminated when the committee reviews this song book. In certain instances, sentences are less then completely sound in doctrine. In other songs a subjective element is present that stresses the experience of the individual excessively. That is not to say, of course, that the vast majority of the songs in the booklet are not worthy of being sung. There are some beautiful songs.

A new Psalter Hymnal is now being prepared, and in quite a few of our magazines, articles appear on what proper "Reformed" songs are. Dr. A. Hoekema wrote a good article in the January 19, 1981 *Banner* entitled, "Theological Criteria for a Good Hymn. He lists the following criteria. Firstly, a good hymn should be in harmony with scripture. He suggests that the hymn "Lead, Kindly Light Amid the Encircling Gloom" could be sung by a Hindu or a Buddhist, for it is not distinctly scriptural.

His second criterion is that a good hymn must be doctrinally sound. An excellent example of a good doctrinal hymn is "Hark! the Herald Angels Sing." Dr. Hoekema's third criterion is that a good hymn should be primarily objective, not subjective. He says, "Many popular hymns speak about the melody in *my* heart, the sunshine in *my* soul, and the happiness *I* now feel."

And finally, "a good hymn should not be primarily a vehicle for individuals but should be a vehicle for the worship of the entire believing community." Dr. Hoekema suggests that the song "In the Garden" speaks of individual experiences and cannot serve as a congregational hymn. A better choice is "O Jesus, We Adore Thee."

Rev. R. Stienstra,
Trinity Chr. Ref. Church, Abbotsford, BC

Press Parade

Testimony of Ngan Kum Ma

Some time ago one of the Vietnamese ladies (not Chinese) gave the following testimony of her love for the Lord. It is also a report of the need existing in Vietnam.

"While we enjoy living in this free country, have we ever thought of Vietnam and her people and the Christian church there? Do we pray for them?

"Five years ago Vietnam enjoyed life just like any other free country. We had religious freedom, freedom of worship and freedom of evangelism. But now many have left their beloved homes to resettle in this land, not to seek material comforts alone but to seek more ideal and meaningful lives.

"Just a few months ago we celebrated our Lord's birthday. I still remember Christmas of 1978. We were in church and the communists were there too. Afterward they asked all the Christians to remain and tried to brainwash us. We didn't listen to them. I still remembered what they said: 'Fellow citizen. Look! We respect your faith. You shall have freedom of worship. Your choir can wear western clothing and have ties on ...'

"Freedom? What freedom? Rather, we left home and risked our lives on a small boat to escape the tyranny of communism. We knew some might die at sea, some might be robbed by pirates and some women might be raped; but it would be much better than living under communism. They closed all seminaries and churches. Christian pastors and leaders were arrested and sent to labor camps. There were no youth camps and fellowship or Christian assemblies of any kind. Nor was any more evangelism possible.

"Some Christians forsook Christ and followed the communists. Their lot was not any better. Many hated the tyranny of communism. People's spirits were dried up and empty. If the truth of Jesus Christ were presented to them today, I believe many would be ready to accept him.

"But there are some courageous Christians who live under communism and still keep their faith under adverse pressure and situations. They remember the promise of the Lord (Matthew 10:28,32,33) and keep on witnessing for Christ. The Holy Spirit is adding believers to the church daily! We rejoice and praise the Lord.

"Please remember to pray for the church in Vietnam, its pastors and Christians."

Trinity Chr. Ref. Church,
Abbotsford, B.C.

The proposed constitution

A recent Pro-Life newsletter stated that it is absolutely crucial that pro-life individuals make their views known either by letter or telegram to Prime Minister Trudeau, justice minister, Chretien and your federal member of parliament, c/o House of Commons, regarding the lack of protection for the unborn in the charter of rights attached to the proposed constitution to be brought home.

The government has refused to provide any legal protection for the unborn child in the Charter of Rights. It has accepted the recommendations of the Advisory Council of the Status of Women (a group of 29, paid, political appointees who do not represent the women of Canada) pertaining to abortion.

The Charter of Rights will require that women must be entitled to "equal benefits of the law." This means that, in areas where hospitals do not provide abortion facilities, court action would be brought by pro-abortionists on the basis that women are being discriminated against because they do not have equal access to abortion in their area.

As most of you probably have observed, every reference to God has been eliminated from the proposed Charter of Rights. It is strange and sad that "rights" of the pro-abortionist, and the homosexual, have to be enshrined, but that there is no room for God.

May there be much wisdom and a willingness to listen to God's Word as it sets forth principles of justice and righteousness, and may there be prayer for those placed in authority over us, as the important debate takes place in the House of Commons.

Burlington (ON) Chr. Ref. Church

What are we here for?

This is a question often asked by church members. The pastor and a few other leaders think they know, and they assume that everyone else knows. However, as a rule, 95 percent of the congregation can say almost nothing about the purpose of their church. Bethany Chr. Ref. Church in Gallup, New Mexico, believing that the congregation must be united in its purpose, recently went through the process of developing, and now has adopted, the following Statement of Purpose:

"God, the Father of all people and nations, has drawn us together in Bethany Church from different races and cultural backgrounds, and now calls us to walk together joyfully as one new people in union with Christ. God ever challenges us by his Word and Spirit to be forgiving and generous people of God, who use our richly varied gifts and resources to serve and care for each other in love, and give witness to his life-changing power" (Reach, Chr. Ref. Home Missions).

Emmanuel Chr. Ref. Church,
Calgary, AB

Coffee break update

The first four weeks of Coffee Break have been a beautiful and rewarding experience for all of us. We have 10 ladies from the community joining us in fellowship and Bible study on Wednesday mornings. We are very grateful to the Lord for bringing these ladies to us! But we do have a problem. Along with approximately 20 of the ladies from our church and the 10 from the community, this past Wednesday we had 40 children; 15 of them attended Story Hour and 25 of them are nursery-aged children. That is too many children for our nursery to hold comfortably.

Again we come to the ladies of our congregation to ask them to consider helping us out prayerfully. We need to split the group of 25 children, by taking out the oldest and by beginning a "Toddler Story Hour."

May we also ask you to continue to pray for us as we try to reach into the hearts of those in our community.

Richmond (BC)
Chr. Ref. Church

Port Perry needs a church

Mrs. Van Netten, a lady of 84, living in Holland, sold $230 - worth of bricks. This lady visited the Van Nettens last year. We surely are thankful for her effort. If you have sold bricks too, please hand in the money so we can put it in the bank. We are hoping that we still can build a church this year, but we all have to work on it. Shall we make a real effort from now until May 1st? The Building Committee.

Hope Chr. Ref. Church,
Port Perry, ON

Alberta's Pastoral Institute deserves support

The second collection today is designated for the Pastoral Institute. This cause receives financial support from all the diaconates in the NADC (Northern Alberta Diaconal Conference). In addition to this, funds also come from other church groups, individual gifts and grants to make up approximately 30 to 40 percent of the Institute's budget with the remainder being collected through user's fees. The Institute provides professional counselling with a Christian focus to anyone with emotional distress, problems related to marriage and family, alcoholism, pregnancy, and drug abuse. Educational opportunities exist in preparation for marriage courses and parent effectiveness training. The deacons ask for your support in prayer and generous giving towards this worthwhile cause.

Westend Chr. Ref. Church
Edmonton, AB

Church News

Christian Reformed

Called

—to Williamsburg, ON, Rev. William Suk of Georgetown, ON.

—to Richmond, BC, Rev. Guy Corvers of Bowmanville (Maranatha), ON.

Accepted

—to Belleville (Maranatha) ON, as Assistant Pastor, Mr. Barend Biesheuvel of Grand Rapids, MI.

Declined

—to Brampton (Immanuel), ON, Rev. Gordon Pols of Edmonton (West End), ON.

—to Sarnia (Second) ON, as Assistant Pastor, Mr. Barend Biesheuvel of Grand Rapids, MI.

New address

Rev. John Bolt, 1619 Hutchinson, SE, Grand Rapids, MI 49506.

Mountain people settle in Ontario

by Peter Breedveld

Rev. Breedveld is pastor of the Christian Reformed Church of Kitchener, ON.

So Vang was sitting in my study, a bit uncomfortable, yet very eager to learn more about "the Good News" which he was going to share with his mountain people.

In 1979 So Vang had been one of the many South Asian refugees waiting in an overcrowded refugee camp in Thailand, hoping to receive his passport and visa which would bring him to his new country. Every day there had been shouts of excitement when a number of his neighbours received word that they had permission to leave. Many had gone to the United States and France and some had gone to Australia and Canada.

Canada was mentioned a few times in the conversations. It sounded like a dream to move to a country where people did not die of malnutrition, malaria or any of the other dreadful diseases which plagued so many in the refugee camp. A land, where there was no war or the threat of communist guerillas who would kill and destroy your village.

Even though So Vang waited in Thailand, he was not a Thai. He had been born in Laos, yet did not consider himself to be a Laotion. When I asked him, "but So Vang, you must have a nationality," he grinned, and with a proud gleam in his eyes, he answered; "Yes, I am a Hmong." "A Hmong?" I asked. Then he explained what he meant, telling a bit about the history of the Hmong.

China was the ancestral home of the Hmong people. For many centuries, the Hmong had lived in Northern China, yet they differed from the Chinese. They were shorter and their eyes showed less of a Mongolian slant. The Hmong were rice farmers, working in the fertile fields. However, for years hostile Chinese invaders from the far north had made the lives of the Hmong very miserable. They despised the Hmong whom they considered to be a tribe of primitive slaves. They called them Meo, a Chinese word for barbarian. However in the Hmong language, the word received a different connotation, Hmong, which means, free men.

The Hmong had always been a proud, fiercely independent people, who cherished their freedom. Yet, they had never lived in a land which they could truly call their own. Relentlessly driven by the Chinese, they kept migrating further to South Western China, where they found refuge and independence in the rugged mountains. However, during the 19th century many of them kept migrating and settled into Indochina. Today about a million of the Hmong live in North Vietnam, Laos and Thailand, while three million still remain in Mainland China.

In the 1950's there were about 350,000 Hmong living in the mountain jungles of Laos. To visit them one had to climb ridges and peaks which stretched above 5,000 feet. Since most of their settlements were very much isolated from the mainstream of Laotion life, little friction existed between the Hmong and the Laotions.

However, in the 1960's the devastating war that had engulfed Indochina, did not bypass their mountain villages. Soon the Hmong were drawn into the war and their relatively peaceful existence changed into a nightmare of suffering and death. Their population was decimated. Many of their villages wiped out and thousands of them fled into Thailand, a country that really did not want them. There they waited in shantytowns and refugee camps, hoping that some Western country would take them in.

So Vang was one of those refugees. He was one of the few of the Hmong who had received a college education in Tao, one of the Laotion cities. While attending school he became a Christian and eagerly studied the Scriptures, praying that one day the Lord would use him to proclaim the gospel to the Hmong. Yet at first, the Lord had a different task for So Vang.

Among the Hmong refugees in Thailand there was a great deal of disease. As the war had forced them to move, many died. Weakened by diseases they simply could not take the exertion. When they lived in the mountains of Laos, malaria was almost unknown to them. Yet, once they became refugees, it effected most of them. Furthermore, for many years the French as well as the Laotions had encouraged the Hmong farmers to grow opium poppies, which were purchased by corrupt officials who had made it a lucrative business.

Even though under pressure from the U.S. and the Laotion government, the growing of opium poppies became illegal in 1971, many older farmers still grew some of it and they themselves had become opium addicts.

So Vang, who was really concerned with the plight of his people, decided to study medicine in order to be able to help the Hmong. Soon he was employed as a medical assistant. Dividing his time, he worked two days a week in a children's clinic, two days in a detoxication center for opium addicts and two days with outpatients whom he examined. The makeshift clinics were severely understaffed and So Vang was assigned work which, in normal circumstances, would only have been carried out by skilled physicians.

During the evenings, So Vang continued his study of the Scriptures and every week he had a study session with some American missionaries who instructed him. Soon he was asked to assist the busy Hmong pastor who ministered to 2,000 Hmong in the refugee camp. The congregation they served was changing each day. Every day new refugees arrived, while others left the camp, having found sponsors, especially in the U.S. and France.

In 1978 the regular Hmong pastor left for France, leaving So Vang in charge of the work of the church, which he carried out assisted by four other Christians, who had also received some instruction from the American missionaries.

In 1979, So Vang and his family received their travel permits for Canada. The Christian Reformed Church of Burlington had sponsored them and warmly welcomed them in their midst. However, very soon a new chapter would begin in So Vang's life. He did not stay in Burlington.

At the beginning of 1981 he was called to Kitchener to begin his work in a newly organized Hmong congregation. A tough challenge which So Vang accepted without any reservations.

NEXT WEEK: So Vang's ministry in Kitchener and his encounter with animism [spirit worship] among some members in his Kitchener congregation.

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Harbour views

Halifax is Canada's largest ice-free port or so all Nova Scotian children are taught. Natives are used to seeing ocean-going ships waiting their turn at the container docks. The port is a place to visit day or night, to bring children and gawk at the beeping forklifts and giant ships, to bring visitors and show them the muscles of the city.

The January *Port of Halifax Bulletin* has a beautiful, full-page, close-up bow view of a big orange cargo ship, one of the DART Company ships which, the advertising text says, call in Halifax every week. But in late February the announcement was made that in June DART was moving its business - a full 25 percent of this port's cargo - to Montreal. The announcement came as a bombshell to the city.

Local publicity which began on Monday's "Information Morning" show had filtered into the newspapers by Tuesday and had become a topic of political recriminations by Wednesday and Thursday. Headline stories continued to dominate the newspapers until the inevitable delegation left to discuss the matter in Ottawa.

Now that the first flurry of amazement is past, it is no easier than before for the uninitiated to sort out the relevant facts from the accusations and counter-accusations which have been hurled in the discussion. It was immediately obvious to the Provincial Liberals that the present government should have prevented the move, and to the Conservatives that the Liberals' policies of a few years ago had led to the problem.

The Federal government is involved in the intricate network of company ownership. Canadian National Railway, which handles the freight from Halifax to Quebec and Ontario, is a partner in DART's Montreal-based competitor, and thus is in competition with one of its own customers. The CN officials all agree that this has no bearing on the case.

It is another Federal involvement which did seem relevant to the Nova Scotia commentators: shipping companies which use Montreal do not pay the $20 million yearly ice-breaking costs there. These services make Montreal able to compete with Halifax as a year-round port. Whatever the intricacies of cost and convenience, when DART's owner, Hong Kong-based C.Y. Tung, announced the move, his manager called it a "major rationalization on the North Atlantic."

Those of us who have no direct involvement with the Halifax Port are nevertheless aware that the Port affects the prosperity of the whole region. (One recent newspaper article estimated that one of every eight jobs in the area is related to the port.)

Given this knowledge, we might not be willing to admit that nothing could have been done, however irrational our feelings may seem to the DART owners. It does seem that not only the politicians, but also the local press might have been expected to know about this move. One early story mentioned that the DART merger with Canadian Pacific Railroad and the move to Montreal had been known in London ten days before the story broke in Halifax.

Perhaps this move is just another fact of life which the next generation of Haligonians will accept. The switch to passenger air travel was a "rationalization" which eliminated Halifax as a port of immigration, and there is no resentment of that change here now.

Perhaps it is better for the whole country that we all pay Montreal's ice-breaking bill and that we in the Maritimes get our imports from the west through Montreal.

Maybe Nova Scotians should concentrate on French language education so that any of their children who want to operate or work in seaports can move to Montreal and do it there. That way we can develop the Halifax port as a tourist attraction and avoid the social problems, the pollution of the environment and the lure of industrial employment associated with port-city prosperity.

It is difficult, however, not to resent DART's move and leap at the view of a shipping consultant quoted in the local paper. He links the DART move with the upcoming elections in Quebec and sees the shipping and ports as political footballs.

In this kind of issue which pits one Canadian port against another and one government-subsidized operation against another, it is very difficult to distinguish the claims of God's justice in the jungle of political discussions.

The answer would seem to be, however, increased activity and involvement on the part of Nova Scotian Christians rather than withdrawal into subsistence farming and fishing.

Certainly the alternatives to involvement - whining about Maritime poverty and the need for equalization payments or reliance on the lottery of off-shore oil development - are not rational or justifiable Christian options.

Virginia LaGrand

PASTORAL COUNSELING

Joyful living at Easter time

By Rev. Ralph Heynen

It's significant that the Church celebrates Easter at the springtime of the year. The power of the sun is beginning to be felt a bit more; the weather gets to be a bit warmer. Some of the flowers are beginning to push their way through the soil. The buds are coming out on some of our bushes and trees. The story of the empty tomb - the message of hope, the joy of resurrection splendor. But sometimes I wonder whether the Church hasn't lost a lot of its joy. We're living in an age when there is so much pessimism and gloom. It seems for some people to be so hard to smile and to laugh.

And when I think of joy, I don't want to make the kind of distinction that some people make. I recently heard a minister say, "The Christian doesn't look for happiness; he looks for joy." But as far as I'm concerned, I want to be happy too. I feel that laughter and joyfulness are part of the Christian life. And if you can't laugh there's something wrong with you. If we as Christians are not able to laugh there's something wrong with our Christian approach towards life.

For many people this was a rough winter. Many of you suffered rather bitterly with the severe storms. I've heard reports from a number of people who felt that this was a terrible winter. They complained about the fact that they couldn't get out when they wanted to; they were confined to their homes and it was difficult for the whole family to be together in the house when nobody could get out. The children couldn't go to school and parents were together a bit more than they would like to be. They felt that it was a very difficult time for the family.

But I talked to someone else who lives in the northern peninsula of Michigan and she said, "Oh, in a way it was a good experience. We spent a lot of time with each other around the house. We couldn't get out. We papered one of our rooms. And often, each day, we would all go out for a walk in the snow because our cars couldn't get out. Then we would meet our neighbours who were also out walking with their whole families and we would talk and laugh and have a good time - even out there in the snow and among the snowbanks. There was something beautiful about the whole thing."

Whenever you meet people you soon can determine their outlook on life. We often wonder what creates this difference in outlook. One person sees the gloom. The other has a tendency to see the bright side. I'm rather convinced that these are the kinds of things that have developed earlier in our lives. There are some family settings that create a dark, gloomy attitude towards life.

I met a couple. The husband had grown up in a home that was happy-go-lucky and they had a good time in their family. But his wife had grown up in one of these families where everything was rather gloomy, dark, negative, pessimistic. Even religiously they were that way. And she said, "We so often had clashes. I would say, 'John, how can you laugh about things like that when you really ought to be crying!'" Or he would say to her, "Jane, why do you look at things so dark when you can also see the bright side of life?" I think it's so important that we set the tone of our lives - not towards the gloom or towards the darkness but towards the light, towards the springtime. Towards the spirit of Easter which speaks of victory and hope and of confidence.

There are also those who have a very negative approach towards life and I find it rather common today that many people tend to be more critical - negatively critical, not positively critical. You bring up the church or home or society or government and they're bound to be able to tell you how bad it really is.

When one of the children asks, "May I do this" or "May I have this?" the first answer is, "No." Young people in homes like that have a tendency to ask, "Well, what may I do? You always tell me what I may not do." The negative approach leads to feelings of gloom. It doesn't lead to joyful living.

You're not going to be joyful about the things you don't do, but about the things that you do in a positive and constructive way. We ought to learn to live that way as Christians and I like to think of the spirit of Easter being the one that points us to the positive constructive way of looking at life. I think that there is a sense of joy found in the life of a person who lives with enthusiasm; we need a love for life, an enthusiasm for filling each day with the things that are given us.

Many are swallowed up by the dull monotony of living day after day, week after week. Each winter we have these big snowbanks that make it impossible for us to get out, you know. Or it gets so cold that I can't stand to be outdoors. And they become awfully bored. Such homes are very common and we know the kind of home the person is talking about.

Living with a goal is always good. Knowing what you're going to do this summer, this year. We know our plans don't always materialize - something can enter in to break our plans, but living with some kind of goal, some kind of purpose can always lead to a sense of joy. I think Jesus knew that when He said, "Seek ye first the kingdom of God." He knew that having some purpose, some goal makes life more pleasant.

Particularly as Christians, we have goals, not only for today or next week or next year; we have goals for eternity. Since Christ conquered death for us we can look ahead and say, "I know that I, too, shall live with Him." That's joyful living. And I hope all of you share in it. It's so important to live that way.

Thought for the week:

The message of the Christian faith indicates that self-denial is the first requirement of entering into the kingdom of God. You can't learn this in school. You can only learn it by experience at the feet of One who gave Himself into the agonies of death and then rose to a glorious victory. Learn the art at the feet of Jesus.

Easter song #1

(Can be sung to the tune of the Dutch "Daar Juicht een Toon").

A sound is heard

A sound is heard, a joyful noise,
O Come, Jerusalem, rejoice!
A glorious morning breaks the night;
The Son of God reveals His might!

*

Gone is the curse of death's sharp sting,
For Christ accomplished everything!
Who ever cast believing eye
On Jesus Christ, shall never die!

*

Thanks to His resurrection power
A new, victorious life is ours!
Gained through His death in Calv'ry's tree,
A life into eternity!

*

Oh Jesus Christ, Thy name we praise,
And joyfully our voices raise!
With grateful hearts we all adore
Our risen Lord forever more!

R.V.
Richmond, BC

Easter song #2

A jubilant voice is heard around
Jerusalem has heard the sound.
The darkness of the night is slain
The Son of God, He lives again.

No tomb held David's Son, as well
He conquered over death and hell.
He left the grave, His work was done
For He is God, 't Almighty One.

Now death is conquered, lost its sting
For He has paid for everything!

If faith accepts what He has done
The fear for death and hell are gone.

And now He's risen, He broke the chain
To give us hope and life again.
Through death He gives, what now is His
A life with God, in glorious bliss.

Mrs. P. Hamming
Auburn, ON

Gethsemane

Sometimes I'm angry for I speak
My thoughts to you, and I would seek
To have you understand my world,
And then - you turn away.
No words you say,
No look without a word
To show you understand,
No understanding hand
To squeeze my own and hold my heart,
No part of me you take.
Within myself I break
Into a shattering of woe.
I am alone.

But often I, and this I know,
Will do the same to God.
I'll kneel and close my eyes and speak,
Yet all my thoughts are far away,
He surely weeps at all the stray,
Thin, unattached, small sentences
That say
Not much - not much at all.
Then I might fall into some thought
That has nothing to do with prayer,
Ten minutes later be aware
God is still there,
Patiently waiting for my prayer.
And now again I weep,
For often I
Will fall asleep,
Before I finish off my prayer.

Oh, egotistical, small soul,
Blame none for inattentiveness.
Gethsemane,
The night was deep,
And I also was fast asleep.

C. Farenhorst-Praamsma
Owen Sound, ON

Peter

The cock had crowed, and Peter looked,
And met his Master's eyes.
A great remorse went through his soul:
Hadn't he denied Him trice?

Had he not promised he would fight
For Jesus to the end?
But fearing his dear life at stake,
He cursed his holy Friend.

He wept, and felt a traitor, he
Who once was glad to know,
That Jesus was the Son of God.
How could he fall that low?

That's Peter, Lord, but who am I,
Who has denied your name,
So many, many times again,
Without a sense of shame?

I did not listen to the crow,
Nor to your warning Word.
How great a fool I am, my Lord,
'tis really too absurd.

And still I come to you, my Lord,
My God through Whom I live;
Who seventy times seven times
A sinner will forgive.

Again I come with humble prayer
In Him Who died for me
An awful death upon that cross
So I new life could see.

Never my thanks can be enough
For love so great and pure.
Please let my heart always rely
On your Word that is sure.

Fred Knetsch
Brampton, ON

Mary Magdalene

Weep no tears of sorrow,
Mary Magdalene,
That the grave is empty,
For have you not seen
Angels who descended,
Rolled the stone away?
Bonds of death are broken
On this joyful day!

*

See the flowers blooming,
See the sunshine bright!
Nature celebrating,
Darkness turned to light!
Weep no tears of sorrow,
Mary Magdalene,
For the Lord is risen!
Have you not yet seen?

*

Did He not beforehand
These events foretell?
That He would be suff'ring
Agonies of hell?
He would pay the ransom,
Set the captives free,
Lifted on the cross there
For mankind to see?

*

Do you not remember,
Jonah's sign He gave?
He'd come forth in three days
From the still, dark grave?
Weep no tears of sorrow,
Mary Magdalene,
Death and hell are conquered!
Have you not yet seen?

*

Weep now tears of gladness,
Mary Magdalene,
For your Lord has risen!
You, yourself have seen
Through your tear-dimmed eyelids
His beloved frame.
While you sought with sorrow,
Comforting He came.

Go, and tell all others,
Mary Magdalene,
Go, and gladly witness
What your eyes have seen.
He, our Lord and Saviour,
Rose victoriously,
Giving all who love Him
Life eternally!

*

R.V.
Richmond, BC

The needy more important than new church

PASADENA, Calif. (EP) - There are more desperate needs in Uganda than the wish for a new cathedral, says Bishop Festo Kivengere, explaining why work suddenly halted on the new Kabale Cathedral in his diocese. "We stopped construction because Uganda has been shattered," said the bishop. "Our country is now full of widows and orphans, and with the northern part stricken by drought, people are starving to death every day. It was not right to continue pouring money into bricks and expensive cement. We felt we should stop for a while to meet the desperate needs of our people."

The decision to build the cathedral goes back to 1967 soon after Kigezi became a diocese. Missionaries erected the present church 50 years ago, but the Kigezi people felt it was not an adequate witness to the way God had blessed them. According to Bishop Kivengere, the work continued even in the difficult days of Idi Amin because "the people wanted a testimony in bricks and mortar - a testimony that the Christians would not give in, pressure or no pressure, life or death." But now in light of the great destruction brought under Idi Amin, the work has stopped temporarily. Bishop Festo said, "When the people have been relieved to a certain extent, we will build again."

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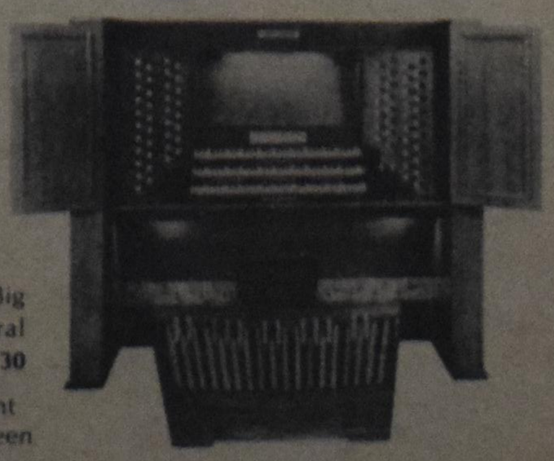

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Youth given a challenge at Jubilee conference

by John DeGroot

Mr. DeGroot lives in Sarnia, ON.

Several weeks ago over 2,000 students converged on the Hilton Hotel in Pittsburgh, Ohio, for the annual Jubilee conference sponsored by the Coalition for Christian Outreach, an interdenominational ministry serving churches and campuses in the Pittsburgh area. Started by a group of ministers 10 years ago, the Coalition Outreach has grown from 3 to 175 staff members ministering on 45 college campuses. The Jubilee conference is the highlight of their ministry, aiming to bring about the acknowledgement of Christ's Lordship in all areas of daily life.

This year my wife and I had the opportunity to attend the Jubilee. It was difficult to choose between the more than 50 speakers leading the 75 seminars, ranging from entertainment to politics. Speakers included people such as Mr. Case Hoogendoorn, a Chicago attorney; Mr. Dennis Starrett, Director of the Advisory Committee of the Pennsylvania Commission on Crime and Delinquency; Mr Bob Goudzwaard, Professor of Economics, Amsterdam; as well as speakers from our Christian colleges and the Institute in Toronto.

Mr. William Diehl and Dr. John Perkins, the featured speakers, focused on the theme "Christianity in the marketplace." Mr. Diehl, sales manager for Bethlehem Steel, brought us into the business world of steel and explained how Christianity could be implemented by workers in a factory.

Dr. Perkins, president of Voice of Calvary Ministries in Mississippi, convinced us in a genuine and passionate way that we must minister to people where they are - ghettos, slums, residential areas. As a poor black living in the deep South, he has seen and experienced much hardship and torture in recent years which he describes in his book *Let Justice Roll Down*.

In his speech he appealed to the students to take on the challenge and to minister to the people in the ghettos for three years. His call should be repeated in our circles as well. He concluded with Christ's words: "I was hungry and you gave me to eat; I was thirsty and you gave me to drink."

Jubilee '81 widened our horizons and reminded us of what it means to be the "salt of the earth" in the marketplace. To us raised in Christian Reformed circles, protected as we were, we became aware of the struggle in these young people between the outlook on life they were raised with and the Calvinistic world-life view being taught on their campuses and at Jubilee. Their testimonies are showing the impact of that vision on their lives as they open up to the full gospel while surrounded by the belief that religion should be kept to personal devotions and between the church walls on Sundays.

It brings us to the conclusion that we as Reformed people, having our roots in Calvinistic thinking, have a rich heritage which the Lord does not allow us to "hide under a bushel." This is a tremendous privilege and an awesome responsibility.

Jubilee '81 drew more than 2,000 enthusiastic students who wanted to learn how they could be more useful, effective Christians in their roles in the marketplace.

Mass conferences like Jubilee '81 are manifestations of the power of the Lord working through His people in all walks of life. It gives encouragement to us who try to further His kingdom, reminding us that if we serve Him obediently where we are, our work will not be in vain. We left Jubilee with renewed hope and encouragement knowing that the Lord's hand is not shortened but works also in our present time.

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The Adventures of the Jolly Baker

by W.G. Vandehulst

161. No one, however, had any idea where that phony baker, that lying charlatan, the evil doctor, was.

One of the chamberlains did tell the King that he was a skinny fellow with a pointed nose, that he was a blowhard, and that he ordered the lackeys and chamberlains about as if they were his personal servants. But he had no idea where the man had disappeared to.

The captain told the King that he had arrested all the cooks and kitchen helpers and that the scoundrel couldn't possibly have escaped from the palace. Guards were watching every gate keeping a sharp lookout for the slippery imposter. But the captain had no idea where he could be hiding.

162. The King's face grew dark. "I want that man," he said sternly. Standing up, he slammed his fist on the table so hard the dishes and bowls and glasses rattled. "I want that man! A reward of one hundred gold ducats to whoever catches him. I'll be here tomorrow morning to pronounce judgment, and then I want that scoundrel brought before me."

A loud cheer went up in the hall. "Hurrah, hurrah! Long live the King!"

Everyone secretly thought, "One hundred gold ducats. I'm going to find him myself!"

But not Baker Bumble. He thought, "I don't care about that quack. I'm going to find my poor wife."

163. That night when darkness had come and all was quiet, Baker Bumble was kneeling at the keyhole of the second door in his room. His wife stood at the other side telling him her story, chattering on and on and on.

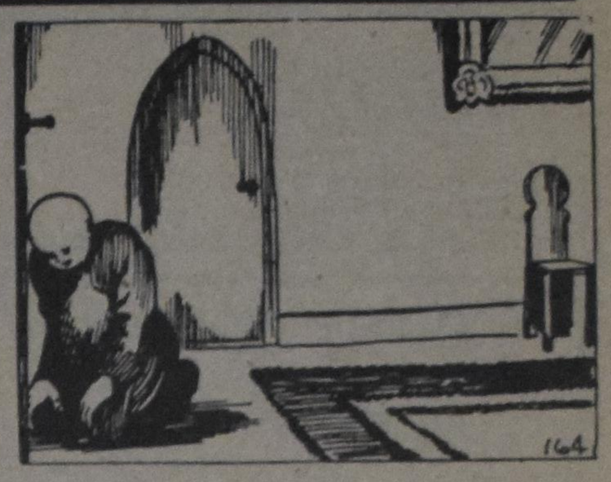
First Baker Bumble had told her everything that had happened to him. Then it was his wife's turn. But she was taking so long. She told him about Mrs. Featherduster and her black cat and about the strange man with hair on his head and about—

Thump-bump-bump!

"What's that? Why are you banging on the door?" asked Mrs. Bumble.

"Oh, I-I just . . . well, nothing," answered Bumble. He had been nodding off to sleep and his head had hit the door.

"Well, if that doesn't beat all!" grumbled Mrs. Bumble. "I do believe that nodnoggin has fallen asleep!"



164. That night when darkness had come and all was quiet, the evil doctor carefully lowered himself out of the chimney. No one had found him. He had been too clever for them.

People had entered the kitchen about twenty times searching for him. From his hiding place he had heard them talking about the reward of one hundred ducats. It had frightened him. Now, while the palace was dark and deserted he had to make his escape. He couldn't stay here. Soon the cooks would be using the stove.

165. Quietly he pried open the window. Listening closely, he peered into the darkness. Carefully he climbed over the sill, lowered himself to the ground, and lay motionless in the grass for some time. No one had heard him escape.

Time to go on. On his stocking feet he crept into the night. Somewhere out there was the lab, somewhere behind those black woods. Beyond it rose the palace wall. Behind those woods and behind the stone lab, no one would notice him climbing. On the other side of the wall was the dark city. They would never find him there. Tomorrow he'd be far gone. He was too clever for these palace lackeys. Once he was outside the palace, he was safe.

166. This part of his escape was the most dangerous. The lab wasn't easy to find in the darkness. But at last he spotted the tall, steep roofed building jutting above the trees. It looked like a small church. He had only a short way to go. Careful now.

Watch out! What was that? Yes, there it was—a light moving through the underbrush. Branches crackling. Footsteps . . . coming ever closer. His heart hammered wildly.

But the shape that carried the lantern wasn't that of a man. It wasn't a strong, husky soldier but a frail, stooped woman. She was searching the ground and softly called a name.

But he was in luck. The gate to the lab had been left open and so had the front door. He'd hide there until the old woman passed. She'd never spot him in the dark interior.

167. That night when darkness had come and all was quiet, Mrs. Featherduster slipped out of her cottage to look for her black cat. With her she carried a small lantern.

She was very glad to be released from the dark dungeon along with Mrs. Bumble. But she couldn't sleep because she was worried about her cat. Where could Puss be? Had that cruel lackey caught him anyway and turned him into a fur collar for his wife? She knew nothing of what had happened in the royal hall, least of all about the evil doctor who had escaped. All that was on her mind was her dear cat. Holding her lantern near the ground, she searched everywhere, softly calling his name.

168. She approached the lab. Moving her lantern first to one side then to the other, she made her way through the bushes. Suddenly there he was, walking toward her. What a relief! He must have been sleeping in the dry leaves. When he saw her, he arched his back in happiness. Holding his tail straight in the air, he rubbed his head against her legs, purring loudly. Yes, he had missed his mistress too.

"Let's go home," she whispered. She picked him up and started back. But what was this? The door to the lab was standing ajar. It shouldn't be open at night. Mrs. Featherduster walked to the door and pulled it shut. Click went the lock.

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Rural pastors look at their ministry

by Harry Spaling

He is public affairs coordinator, Christian Farmers Federation of Western Canada.

Preaching the Word and equipping the saints are universal tasks to be carried out among all people. However, all people are not universally alike. They differ, for example, on the basis of culture, geography, history and social characteristics.

Based on the assumption that there are identifiable characteristics common to rural congregations, the Christian Farmers Federation of Western Canada organized and sponsored a one-day seminar for pastors of rural Christian Reformed congregations in southern Alberta. The seminar was held February 18 in Nobleford.

The objectives of the seminar were three-fold:

- to provide an opportunity for pastors to share information specific to rural congregations;
- to assist pastors in their understanding of how cultural, historical and social factors influence the make-up of rural congregations;
- to examine a central rural issue, land ownership, from a biblical perspective.

Questionnaire survey

A questionnaire survey of the seminar's participants was held to obtain some basic information. The questionnaire considered such factors as the pastor's farming background, characteristics of rural congregations, and ministering in rural congregations.

Responses to the questionnaire varied. Most pastors had little or no farming experience and indicated some formal training (eg., a course) in this area would be helpful. Some referred to the farm-oriented media as a means of increasing their awareness of agriculture.

Several characteristics of rural congregations were identified. These include an element of strong tradition and stability, a strong sense of community (eg., helping each other) and hospitable character, strong social bonds, strong family ties, more opportunity to relate life with certain biblical principles (eg., stewardship in God's creation), and less mobility than urban congregations.

In their task of ministering to rural congregations, pastors frequently identified the following: parables and biblical events with an agricultural theme enhances preaching; interference of seasonal farming activities with certain church-related activities (eg., educational programs, family visitations); increasing concern about such concepts as ownership, creational stewardship, and third world development; greater expectations of the pastor on the part of the congregation; strong social structure may be exclusive and self-oriented; lack of activities, facilities, and entertainment for young people.

These observations are based on the experiences of pastors ministering in rural congregations. They are not inclusive. Many more things undoubtedly could be added. Nor are these observations restricted to rural congregations. Some may overlap with their urban counterparts. In addition, there are probably variations among congregations. The point is that a better understanding of rural congregations hopefully will lead to more effective preaching of the Word and equipping of the saints.

Following the questionnaire survey, the seminar focused on two areas: the cultural and historical significance of immigration in rural congregations and a biblical perspective on ownership.

Immigration and rural congregations

Rev. Dr. Jack Hielema, pastor of the Maranatha Christian Reformed Church in Calgary, AB, led a workshop on the role of immigration in rural congregations.

Why do people immigrate? There are several reasons. Friends and relatives in the new country often influence others to join them. In contrast, others longed for independence desiring distance from friends and relatives at home. Some immigrated for personal reasons seeking new adventures and challenging opportunities. Others saw a prospect to advance one's social, business or career position. Still others immigrated because of opportunities to pursue economic goals.

Dr. Hielema cited several studies which describe some consequences of immigration. For example, although immigrants have a lower crime rate than the national average the rate of mental illness is much higher among immigrants than the national average. Because of the changes in personal circumstances there may be feelings of alienation and suspiciousness.

Communication problems may occur due to language barriers. Economic problems may result because of an unrealistic concept of the new country (eg., the "American dream"). New immigrants may have difficulty in vertical adjustment or seeking a place in the new society comparable to that of the previous culture. Family relationships may suffer because of communication problems and an attempt to exist in or merge two cultures.

Many of Dr. Hielema's observations are not restricted to rural congregations, of course. They are applicable to immigration situations as a whole. They point out the need for Christian mental health, particularly in viewing the totality of man, that is, one aspect of life (eg., economic) cannot be developed at the expense of another (eg., psychological).

Ownership

Based on the experience of the Christian Farmers Federation, an underlying concern of many rural Christians is land ownership. Contrasted to other life-sustaining resources such as air, water and solar energy, land is a creational element claimed as private property. This concept, a fundamental premise of our society, requires a biblical analysis.

Pastors could assist rural Christians generally and farmers specifically to develop a biblical perspective on land ownership. For this reason, Rev. Peter Boodt, pastor of the Christian Reformed Church in Rocky Mountain House, AB, led a seminar workshop on "Ownership: a biblical perspective."

Rev. Boodt began by claiming that our society and our culture are in a crisis. They are under God's judgment. Judgment brought about because our whole society is organized according to the principle of progress. Judgment has fallen on an apostate faith.

In our society, ownership is viewed as a right. This right establishes an absolute relationship between the owner and an object. Ownership is a goal, a norm governing the direction and activities of society. We *have* to own things.

Rev. Boodt illustrated the biblical picture of ownership. Ownership is not an absolute right but a gift from God - ownership on behalf of the Lord. Possession has its origin in the Creator.

A biblical view of ownership recognizes a position of accountability. This position is a calling to exercise stewardship over the things we "own", the gifts in creation.

The goal of ownership is not ownership. Rather, the goal is to develop and manage God's creation in such a way that the Creator is revealed, His glory and honour fulfilled, and the well-being of His creature maintained.

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Music

Of men and stones

by Richard Hellinga

Mr. Hellinga, of Toronto, wrote this story when he was a grade 12 student at Toronto District Christian High School last year.

This piece of fiction is designed to provide a Christian perspective on rock music. It was written as part of a music appreciation class in high school.

"You called for me, Voyager?"

"Ah, Watson. Do come in. How are you? I got another order from H.Q. today. Arch Michael wants me to travel to Urth and look in on some strange growths the people have been developing over the last 30 years. You do remember what years are? Good, good. Anyway, I thought you'd like to come along; you always were interested in Urth."

"Great stuff! When do we leave?"

"Must you always refer to time and leaving as though we had to take a train to get there?"

"Ha, ha! No, it just amuses me to think of how limited Urth is. Time. What a joke!"

"By the way, did you see that that little tin can, all those men spent so much time and money on, finally got off Urth. They even named it after you!"

"No, I hadn't noticed. Oh, no fighting the Devil on the way, this is a purely inquisitive trip."

"Good, then I can leave my guns at home; ha, ha, ha ...."

"Oh, cut it out."

"Yuch, what a mess, eh Voyager? Look at those fumes, and all that crap there and those buildings there and ...."

"Watson, why are we here?"

"Oh, yah. Sorry 'Ger. What are those "growths" anyway?"

"Rocks."

"Rocks?"

"Rocks."

"Rocks. Oh wow! These people are worse than I thought."

"Ah, but they're not ordinary rocks, Watson. Just watch."

"Hey 'Ger. There's a Kingdom Hall. Can I go in and mess up the files?"

"No fights with the Devil, remember?"

Soon they came upon a house whose foundation shook under the oppression of a mighty decibel.

"Let's start here, Watson."

Inside, many people were present, and as is common at a gatl ering of this kind, many growths. There were some people dancing. Watson and 'Ger boarded a male. Inside his head, they found a brain floating sickly on a sea of booze and drugs.

"Looks like a cesspool, 'Ger."

"First cesspool I've seen with that much alcohol and drugs in it!"

"Here's the rock."

"That one's pretty deformed. See how there is an extension that is bigger than the size of the whole rock? The rock is a means by which to get to that extension of drugs and booze."

"Forgive them Lord, for they know not what they do."

They continued their expedition after finding most people in the house, like their mixed-up male, had the same growths, the same way of using the rock to help their head gain height. As they left, Watson noted, "See how far the church is from here?" It was a comfortable 144 units away.

In a bedroom, a male sat listening to music. Inside his head, they also found a rock. He had no real extension of growth on his rock, but he did have a swollen section.

Thoughts of him and his girlfriend, no that didn't matter — any girl in bed did not seem out of place with the music telling him about "paradise by the dashboard light." The rock around this section of perversion had swollen.

The swelling was probably caused by the subject being pierced with a three-pronged flaming fork.

Throughout their journey, 'Ger and Watson saw many other people who were inflicted with this perversion and saw how most got support from their rock for their activities. All of the rocks from these people had that characteristic swollen spot.

As he left, Watson put some handwriting on the wall of the head, "A harlot is a deep pit (Proverbs 23:27)."

'Ger counter-quoted Watson with, "Do not speak in the hearing of a fool, he will despise the wisdom of your words (Proverbs 23:9)."

Moving towards the warmth of the church, they visited a rather lukewarm house. Here parents also had small rocks within their heads. Their lukewarmness hadn't caused the rocks, they were just there. Their children had rocks which were larger — after all, they were younger.

The growths of the children's rocks seemed almost unhampered, which allowed the rock to be round, not looking like the deformities of the last subjects.

Watson was dismayed at the indiscriminate acceptance which this Laodiceaneans had. " 'Ger, how can even a lukewarm Christian accept something that is so bad? It celebrates everything evil. It worships the Devil. Clearly it is a product of the Devil."

'Ger answered rather unexpectedly with a short history lesson. "You know Watson, many humans have also embarked on a journey similar to ours. But it was at this point that a lot of people who did not come honest and open-minded, returned, claiming that they had seen enough. These were people who looked for the answers *they* wanted. They became foolish critics who said, 'See, I've got all the information I need. I told you so, I told you so, it's Devil worship.' That, my friend, was most unfortunate."

As they left, Watson noted that although it looked as though they had moved closer to the church, they were now actually farther away.

'Ger and Watson then moved towards the church. Here again they were surprised. Many of the older people had done a lot to butcher the rock from their lives. Some people even tried to wipe it from others.

The young of the church made up an interesting mixture of rock growths. Some of the growths had been allowed to develop, though there was little exception to the fact that all young minds, filled with Light, had their rock carved.

Some of the rocks were sliced with the precision of a laser, others not so well cut. All who truly struggled were getting beautifully shaped rocks. 'Ger made it quite clear that these were not the same as the deformities of earlier subjects, but these, at least most of them, had been craftily formed.

The fat on these rocks, the parts that could possibly swell or grow extensions had been trimmed off. What remained was basically two-fold.

There was a small but significant portion of the rock devoted to Light. Every rock had that portion left. In a few cases this portion had been used to justify the whole rock.

As Watson thought of that he said, "Another strange thing about this Urth: their excuses. Old Devil pulled a good one when he conned these guys into believing God was blind and deaf when he invented the idea of an excuse."

"Nobody said the Devil was stupid, they only said he was evil, Watson."

The other portion was not outrightly evil because it did not celebrate sin, but recognized the first part of the cycle: sin, salvation and service, but hadn't progressed to the glorious second and third parts, quite possible through no fault of its own. The majority of the rock that was honest, truly honest, and didn't belong to the Light, was of this kind.

While some of the young people used this section of the rock as a reason (combined with Watson's earlier exclamation that the rock was purely evil), to sever the rock, they failed to see two things. First, Watson's worry about pure Devil worship would be voided as soon as the fat was neatly carved off the rock. Second, many people used this portion of the rock to strengthen their faith in Christ.

Watson reinforced this feeling, "Seeing how hopelessly lost that part of the rock is would make me feel all the more privileged and happy because I'm not."

'Ger added, "You know Watson, white is only white when compared to black. Then white is happy being clean and white."

He continued, "There is a

Continued on page 13

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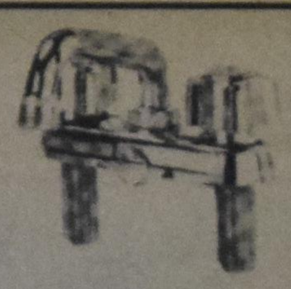

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Judges, Joe Vriend and Helen Bonzelaar hand co-ordinator Marge Knott the special award winning poster.

World Missions poster contest a big success

Response to the World Missions poster contest for children and young people through highschool age was excellent. January and February brought posters by the dozens to the World Missions office in Grand Rapids. The judges, Mrs. Helen Bonzelaar, art teacher at Calvin College, and Joe Vriend, artist for Home Missions, quite literally had their hands full in making final selections. Some 270 entries came from as far east as Nova Scotia and Florida, and from as far west as British Columbia and California.

Marge Knott, who planned and coordinated the contest has announced monetary awards were presented in the young people's churches to the following winners:

In the eleven years and younger age group, first prize was awarded to Robin Vandeputte, age 7, from Calvin CRC in Dundas, Ontario. Second prize went to Robert Weesies, age 10, from New Era CRC in New Era, Michigan.

In the twelve years and above age group, first prize was awarded to Denise Ryerkerk, age 15, from First CRC in Prairie City, Iowa. Second prize was given to Stan Speerstra, age 17, from Westmount CRC in Strathroy, Ontario.

A special award went to Melissa Nykamp, age 9, from Faith CRC in Holland, Michigan, for her winning entry which World Missions expects to reproduce for promotional purposes.

Of men and stones

Continued from page 11

passage in the Bible which says we are in the world and not of it. This passage caused many people to condemn even that portion of the rock that admits that it is hopelessly lost. People often forget that this passage also says that they are in the world and are not to disassociate themselves from it. So, yes, part of the rock must go, but some can, and for a well-informed human, almost must stay."

" 'Ger, I think you're right. There would be one less problem if people would agree with us. But it's getting late and we must catch a ride back home."

"Yuuucch! Promise to drop the Urth terminology? Okay, let's go."

At H.Q., Arch Michael found this report on his desk:

STUDY ON ROCKS

—description of objects
  —most badly distorted and mutilated
  —some beautifully carved to definitely reflect light.
  The shapes differ quite drastically because the owner has the power to change the shape of his/her rock "with a little help from our Friend."
—location of objects
  —in the nerve centre of most humans. It is usually the case that those older or less "in" with the newest trends have smaller rocks or in some cases, none at all. But this is not always true.
—are rocks evil or not?

Here, Arch Michael, is where the church is in some places, quite divided. However, it should be noted that the rock in itself cannot be evil. An axe is not evil. The user can chop a tree or a head and thereby make its use good or bad. Such is it with the rock.

But, much of the rock has developed into a definite Devil pleasing manner. Usually the individual who belongs to the Body of Christ and has a rock, neatly cuts a portion of the rock out. How much is cut out is up to each individual and there is no definite rule for it.

There is another portion, probably the largest (though this depends from which angle it is viewed), which is evil but recognizes it. That is important. This could be the portion which our Lord did not choose to bail out, but even you, Arch Michael, can only guess. This portion realizes it is caught up in evil and does not endorse it. This can give great strengths to discriminating Christians.

Then there is a small part which is on our side.

Basically, it is summed up in discriminating. Like everything else the Devil has touched, Christians must discriminate.

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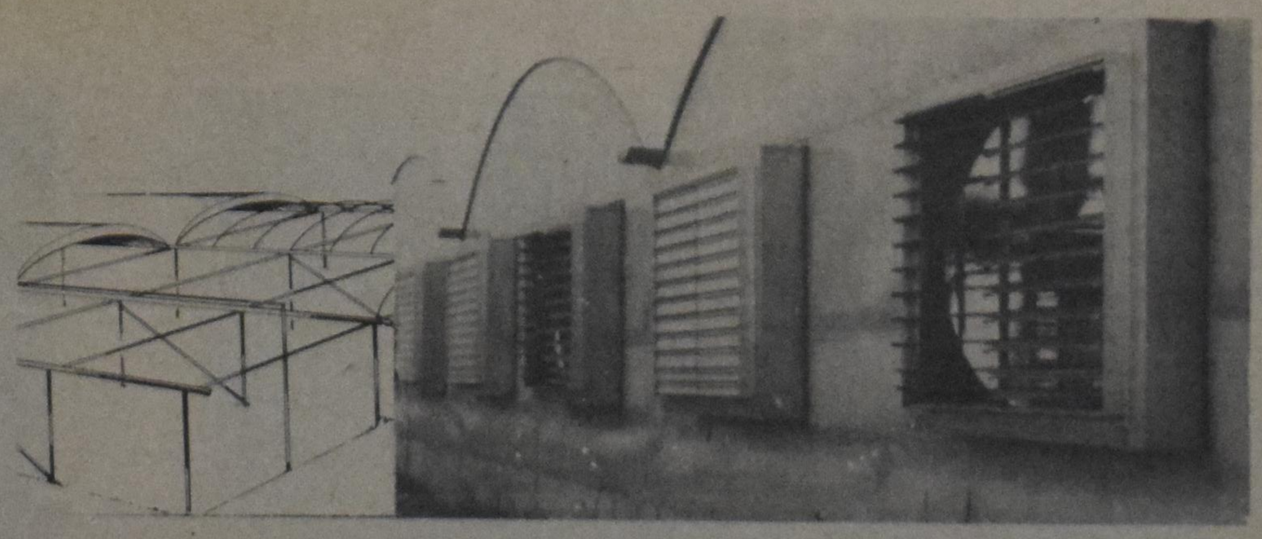

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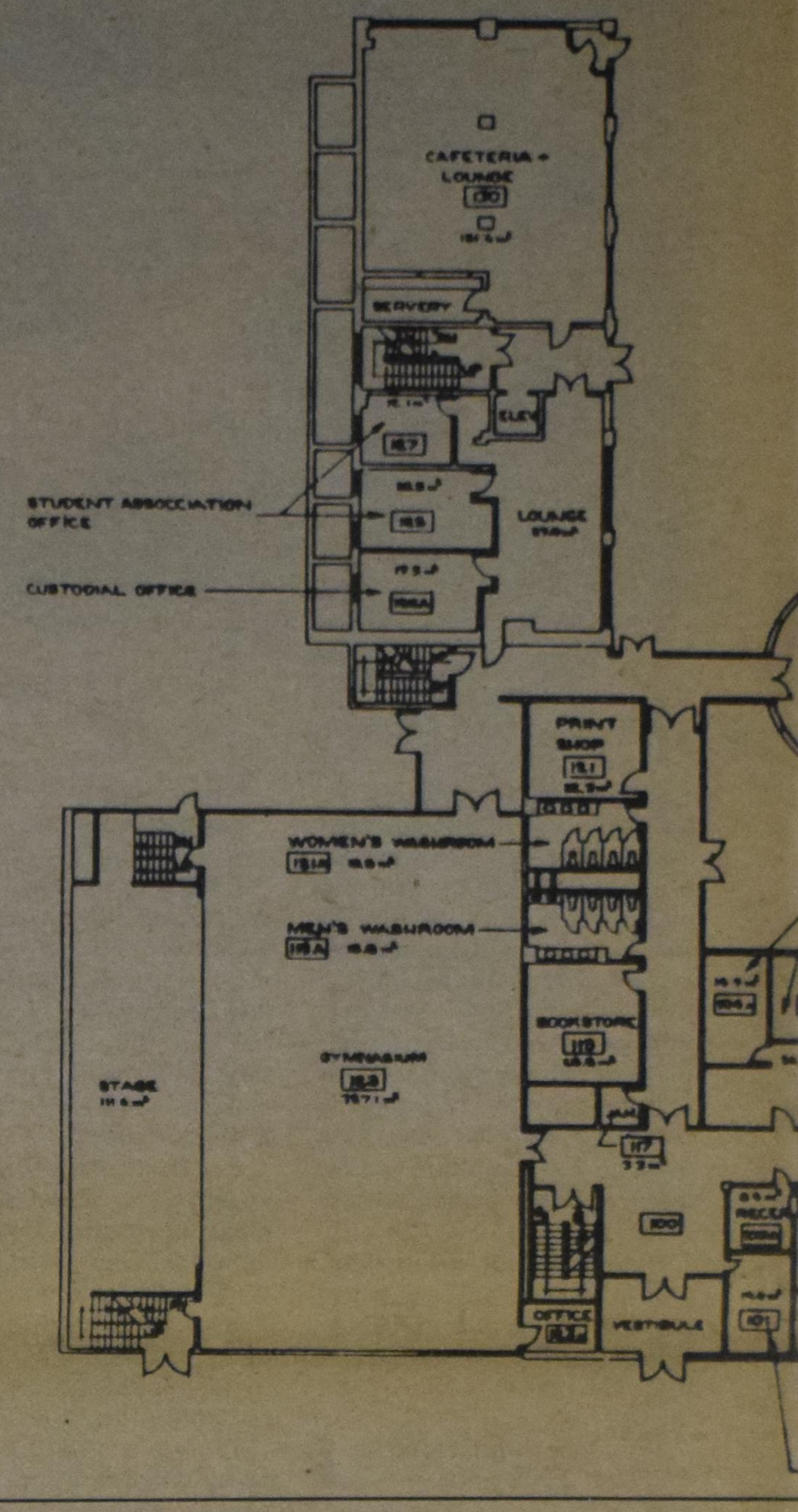
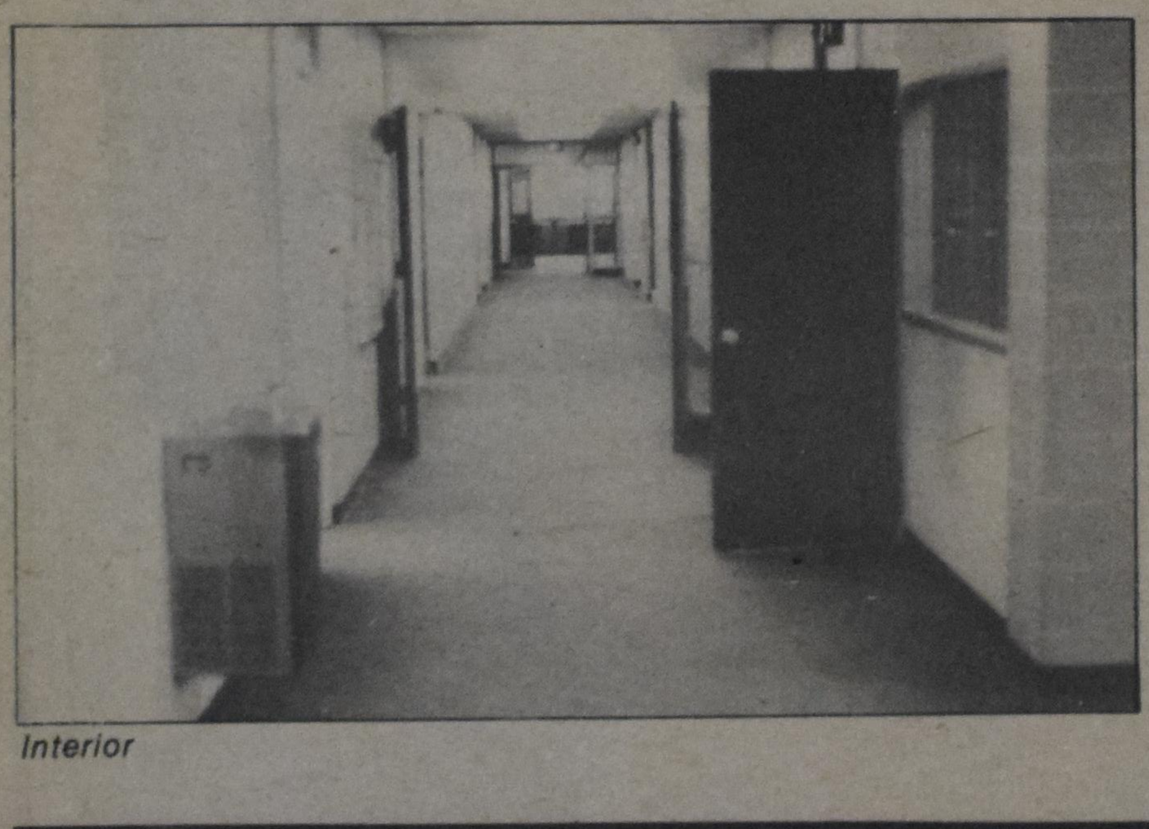
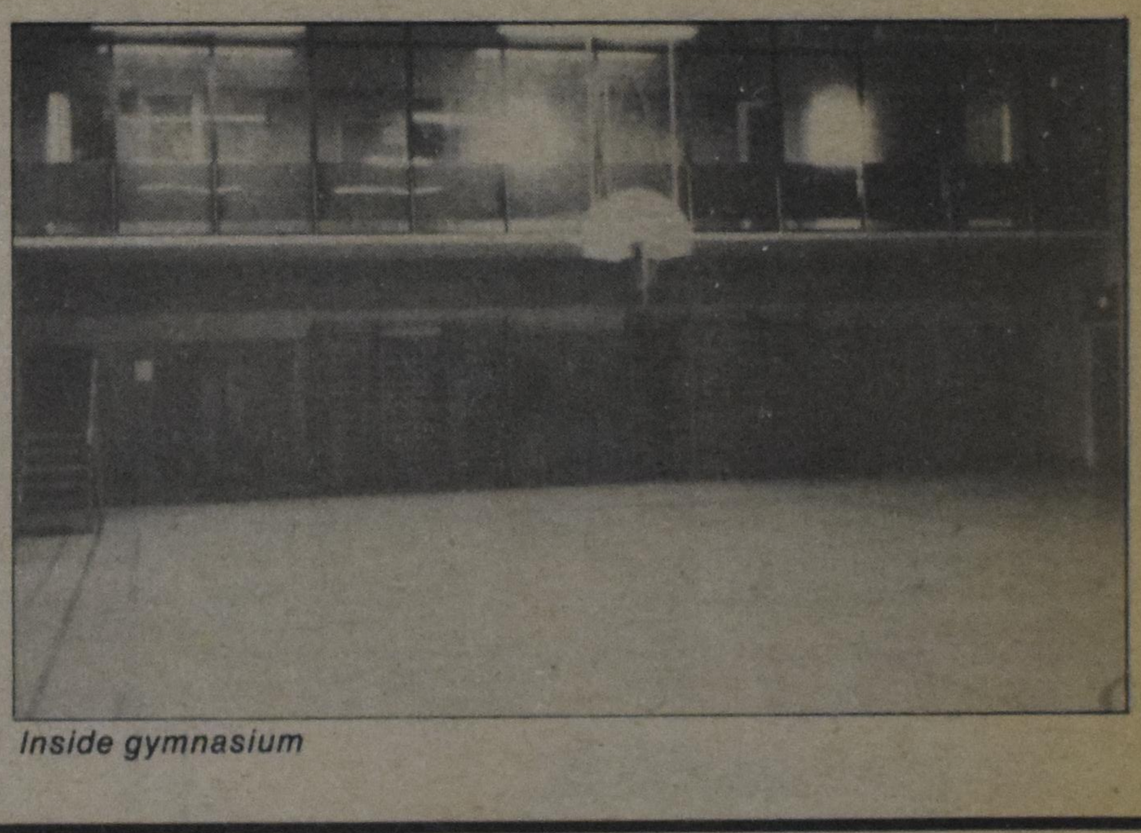
Larger campus for The King's College in Edmonton

North side





Interior



Inside gymnasium

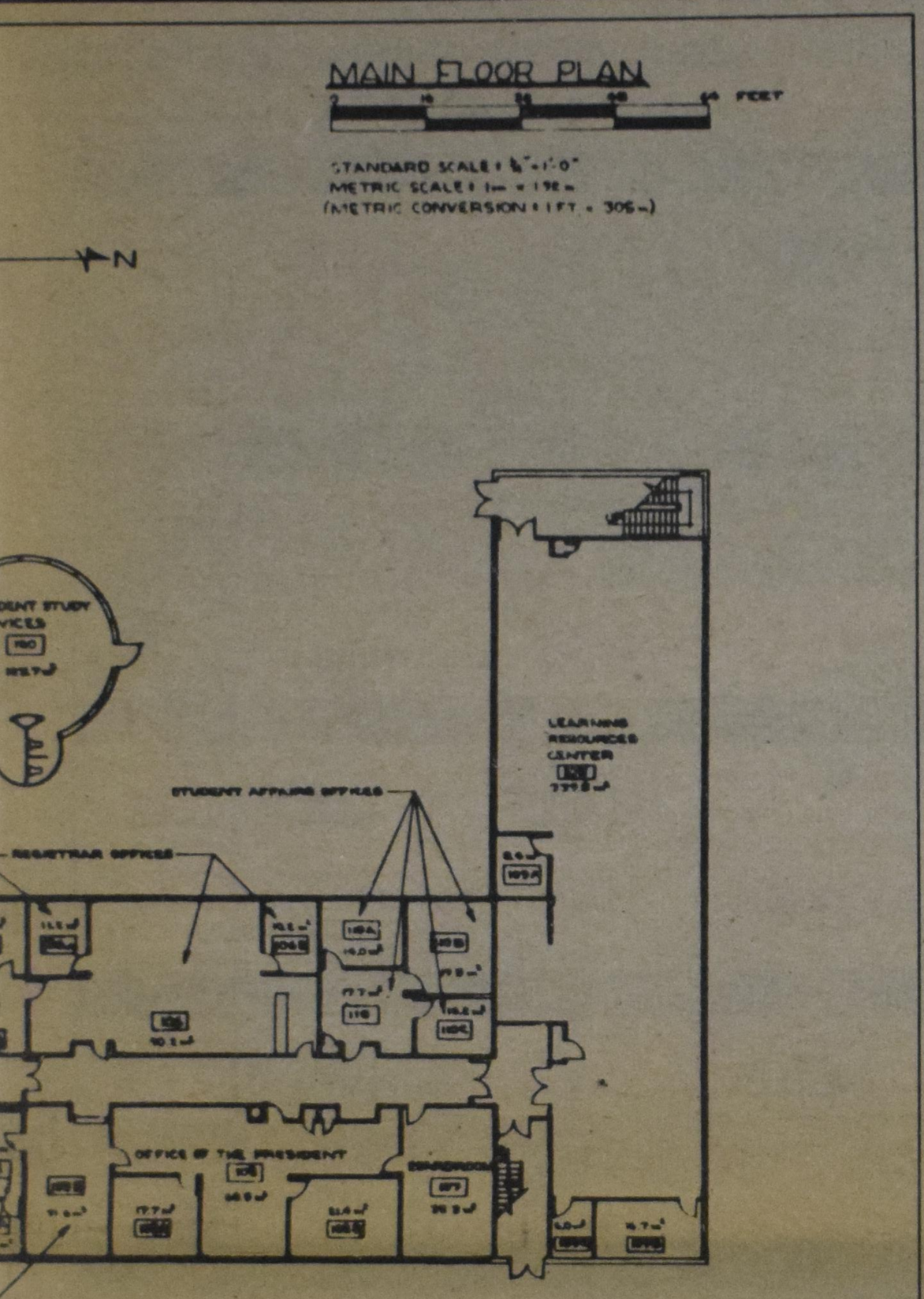
Third-year courses planned for King's College

On March 14, the King's College Board of Governors approved third-year courses for the college. Students will have an opportunity to take third-year level courses in the humanities and the social sciences as early as next semester.

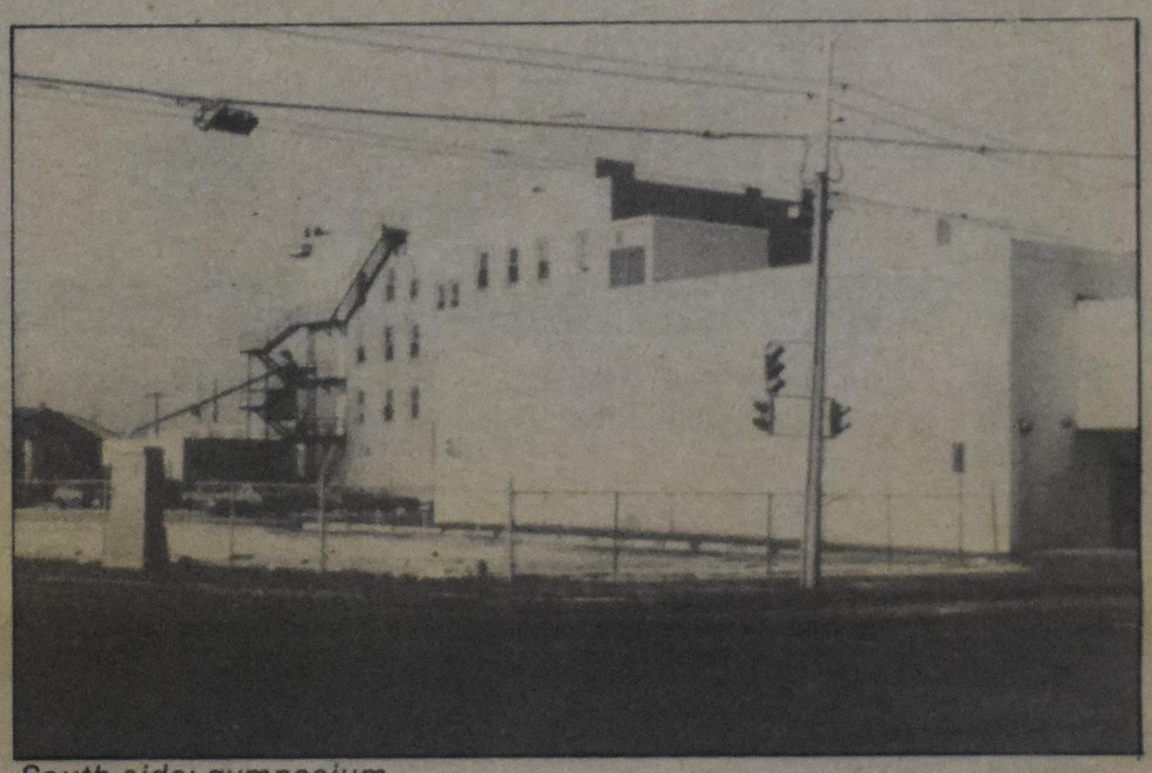
"This is a remarkable advance for so short a period of time for King's," according to Mr. Gene Vanden Bosch, Director of Development and Communications. "This new development signifies the college is not only here to stay, but is moving ahead — growing stronger and bigger with more to offer each year. And all of this when many colleges and universities experience declining student enrolments. King's is clearly expanding in a dynamic way."

Harriet Venema, a student at King's, thinks the third-year courses "are really good. They're one step closer," she says, "to what we students want the college to become."

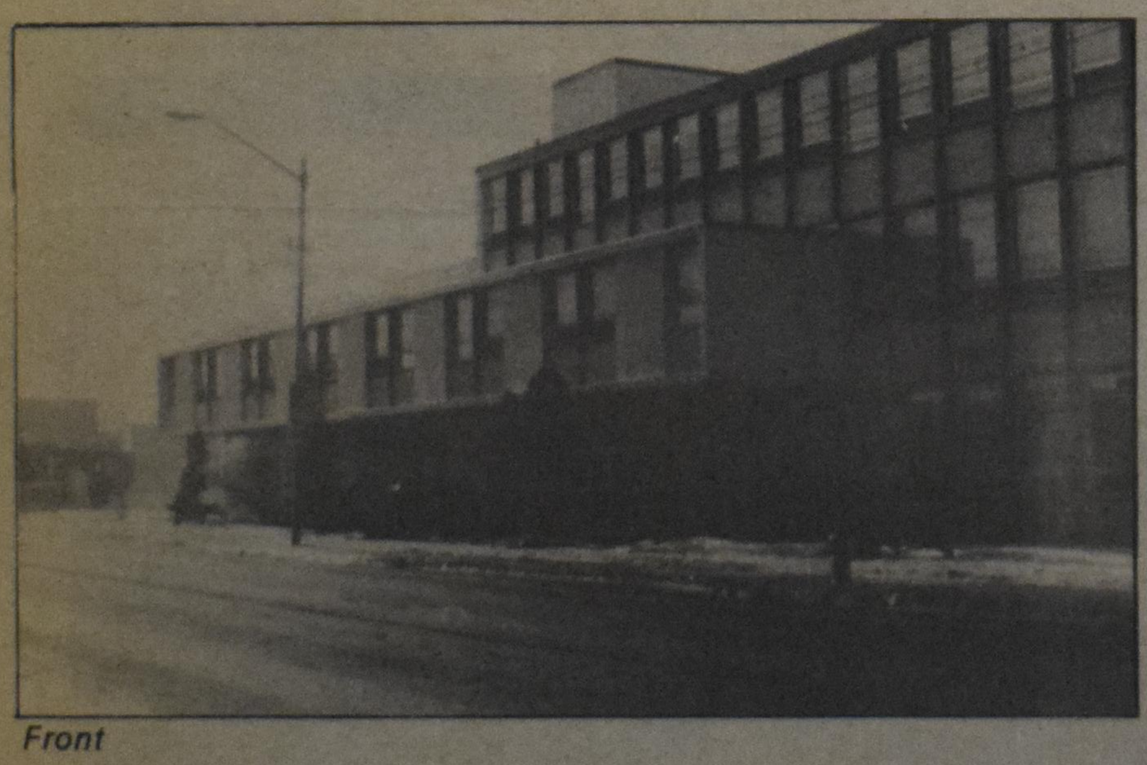
Third-year courses will give the college "more substance" according to Dr. Russell Savage, assistant professor of philosophy.



Front: Assumption campus



South side: gymnasium



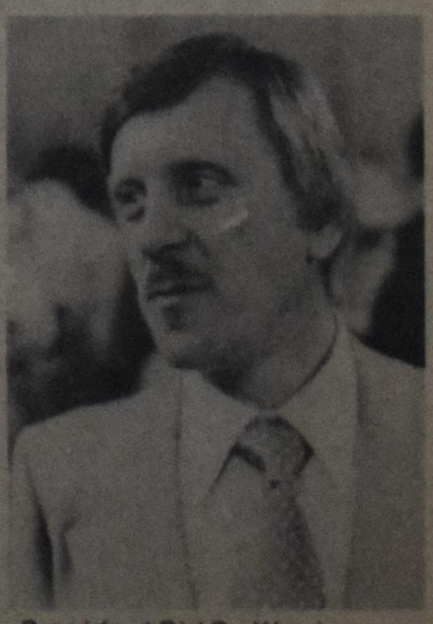
Front

Rear: student lounge

"Now, students will be able to do most of their work for their B.A. degree at King's. It will also help students who would have ordinarily felt cut off after their second year."

In September, 1980, The King's College senate, the body which determines academic policy at the college, moved that in principle it favoured and encouraged a three-year program contingent upon full-time faculty in the humanities and the social sciences, feasibility of exchanging part-time for full-time faculty, student interest, space needs, and library. Since these conditions were all met this year, the senate approved the addition of the third-year program for 1981-1982.

The King's College
A Christian Liberal Arts College



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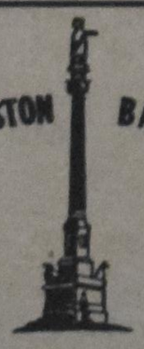

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Other locations are also available.

Shalem Manor soon to be opened in Calgary

by F.H. Verhoeff

Completion date for a 50-unit senior citizen's home in Calgary, AB is set for May 31, 1981. At a recent meeting in the adjacent Emmanuel Church, 60 people came out to get their questions answered, about unit rental cost, qualifications for a subsidy and other pertinent information. Twelve units are now spoken for.

Any other interested persons from Saskatchewan and from centre or southern Alberta may write: Shalem Society for Senior Citizens, c/o Mrs. Tena DeVries, secretary, 9707 Churchill Dr. S.W., Calgary, AB T2V 2S3, or phone 255-0073.

The three storey building is situated on a one acre plot, immediately to the north of the new Emmanuel CRC building and just two blocks away from the 5-acre plot of the Calgary Christian School.

Facilities

The new senior citizen's home will offer 50 independent homes of which four are specially designed as homes for persons with a handicap. Each home covers 570 square feet, and has a fairly large living/dining room, bedroom, kitchen, bathroom, storage room and balcony or patio.

Laundry facilities are provided on the third floor and on the main floor so that a person only has to go one floor up or down, if it is not on the same floor.

But there are many other conveniences such as hospital-size elevators, handrails in the corridors, garbage shutes on each floor, grab bars and heatlamps in the bathrooms, an alarm system in the bedroom and bathroom, which signals the office and/or the caretaker's suite. Private telephones can be installed.

Cost of rent

The regular rent for each home is $360. However, as Shalem Manor has been built with a CMHC loan, persons or couple who have a monthly income less than $440 are eligible for a subsidy in proportion to their income. Any person 60 years of age or older is eligible for this subsidy.

The Shalem Society for Senior Citizen's Care is the sponsoring association of Shalem Manor, incorporated under Alberta's Society Act. The society is governed by a board of directors. In the near future it will appoint a manager to take charge of the daily affairs of the Home.

The vision to build and to provide for a senior citizen's home took its first concrete form seven years ago when the Shalem Society was formed through close operation of members of the Reformed and Christian Reformed churches of the greater Calgary area. A tremendous impetus to the realization of the vision was offered by the Christian Education Foundation of Calgary, which helped the society a great deal in the acquisition of its present ownership of 1½ acres.

It was only a year ago that the board started negotiations to acquire the necessary permits to build Shalem Manor. In the meantime it received approval for a $2,250,000 mortgage from the federal government's CMHC, based on its ownership of the land.

Future plans are to expand to a complex of 168 units, including a self-contained nursing home on an adjacent piece of land.

But those are visions for the future. At present the Board is very concerned that Shalem Manor will grow into a Christian community of senior citizens, who can be supported by meaningful relationships, thus overcoming the stigma that many attach to a senior citizen's home. The location of the home is suitable for building such relationships: It is close to a church community. The Emmanuel CRC is committed to be of service in several ways. The deacons are planning to have at least one deacon appointed to work among the senior citizens in the Home.

The concept of the adoption of a "grandparent-grandchild" relationship is worked on by the Shalem board. The close proximity of the Christian school may prove a major asset in this plan.

Then there is the common bond with the others in the Home, who are understanding the similar struggles of immigration and adjustments to this new country, many of the future inhabitants of this Home have gone through.

Starting in the middle of April, interviews with many applicants from outside the Reformed community will decide who will receive approval for occupancy for the remaining units. One of the conditions for receiving subsidy from the federal government is the admission of any applicant without religious preference.

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PERSOVERZICHT

Carl D. Tuyl

• Het is mijn ervaring dat na de maand maart alles wat makkelijker wordt zowel in de kerk als in de wereld. De mensen verliezen wat van hun winterse stroefheid en beginnen weer wat meer meegaand te worden. Om maar eens wat voorbeelden te noemen: als een zachte lentewind na een koude winter kwam het nieuws van mogelijke toenadering in het verbitterde debat rondom de grondwetskestie. Het waren inderdaad nog maar tekenen in de vorm van een wolkje niet groter dan een man's hand, maar uitzicht op een eventuele oplossing zat er toch wel in. Trudeau, waarschijnlijk een beetje geschrokken door de uitspraak van een rechtbank in Newfoundland die zijn herzieningsmethode onwettelijk verklaarde, sprak van zijn bereidwilligheid om na de goedkeuring van het parlement de hele zaak aan 's lands Hoge Raad voor te leggen. Clark pareerde met te eisen dat de volgorde andersom zou zijn, en Broadbent nam een tussenpositie in. Het ging natuurlijk allemaal wat koeltjes en stug, net als tussen een man en een vrouw die twee weken ruzie gehad hebben, maar, zoals ik al zei, er kwam toch een beetje schot in de affaire.

• En ook het hart van heren doktoren in British Columbia, die vast van plan waren om rekeningen te gaan schrijven in aanvulling op verzekeringsuitkeringen werd zacht door de toenemende warmte in de lucht, en de doktoren besloten op 't laatste nippertje om weer eens hun hand over dat verwarmde hart te wrijven.

• In Polen werd de konfrontatie tussen de regering en de arbeiders vermeden door een wat meer gematigde houding van beide kanten. Ook daar begint het ijs te breken. En wat zou je dan zeggen van die tachtig jarige Khomeini in Iran die zich om matiging wendde tot die lui die op de T.V. altijd met die geweren op hun schouders rondsjouwden: de Revolutionaire Garde.

• Het allersterkste voorbeeld van de goede en verzachtende invloed van de lente gebeurde in Calgary waar een mijnheer met een Hollands klinkende naam - Thomas Visser - berouw kreeg over een krakie dat hij gepleegd had op een bank aldaar. In een aanvechting van wroeging verbrandde hij eerst $100,000 in z'n kachel en toen dat zijn geweten nog niet tot rust bracht is hij maar naar de politie gegaan en heeft bekend.

• In België waar het kabinet met elkaar overhoop lag in verband met hoog nodige bezuinigingsmaatregelen heeft Koning Boudewijn om verzoening onder de hooggeboren heren gevraagd. En zo ziet u dat er allerwegen pogingen worden aangewend om de strijdbijlen, zo veelvuldig gedurende de winter gebruikt, te begraven.

• Er zijn natuurlijk altijd uitzonderingen. Mensen die het licht letterlijk niet kunnen zien schijnen. Daar waren ook voorbeelden van. Er is oorlog tussen Air Canada en de Lufthansa. Air Canada wil vluchten van Vancouver naar Duitsland vermeerderen, maar de Lufthansa, die hier alleen maar in Montreal en Toronto mag landen, blijft zeggen: voor wat hoort wat. Als wij in Vancouver mogen landen, mogen jullie vanuit Vancouver op Duitsland vliegen. Die lui moesten natuurlijk wat meer samenwerken dan ging de prijs misschien ook wel naar beneden.

Easter

Het woord Easter komt niet voor in de Bijbel. U vindt het een keer in de King James Version Handelingen 12:4. Dat is echter een fout. In alle nieuwe vertalingen vindt u het woord ,,Passover'' en dat is in harmonie met de grondtekst.

De engelse naam Easter, en de duitse Ostern zijn afgeleid van de naam van een teutonische godin Ostera (in het engels Eostre) die het middelpunt was van een feest dat door de engelse en duitse heidenen gevierd werd in de maand april. Rooms Katholieke zendelingen hebben dit heidense feest vervangen door het paasfeest, doch lieten de naam van het oude heidense feest onveranderd. Het was een groot feest van de kerk. Catechisanten die belijdenis van hun geloof deden waren in het wit gekleed en werden plechtig gedoopt. Het avondmaal werd op die dag bediend. Royaal werden bijdragen gegeven voor de armen. De dag voor Easter werd de Sabbatum Magnum (de grote sabbath) genoemd. En deze sabbath werd beschouwd als een gelegenheid om te vasten, en in de nacht van zaterdag op zondag te vergaderen om te bidden (Easter Vigil). Langzamerhand werd de vasten als voorbereiding tot het paasfeest (Easter) uitgebreid tot het de lengte van veertig dagen bereikte (Quadragesima, Lent). De vreugde over de opstanding van Christus werd uitgebreid over de vijftig dagen die het paasfeest (Easter) scheidde van het pinksterfeest (Quinquagesima).

De Joden hadden zeven feesten die door de Here zelf tegelijkertijd waren ingesteld. Die zeven feesten vindt u beschreven in Leviticus 23, en wel in twee groepen. De eerste groep van vier werd gevierd aan het begin van het bijbelse joodse maanjaar, en van de tweede groep van drie werden er twee gevierd in de zevende maand, en de laatste tegen het einde van het jaar.

De rij werd geopend door het pascha, er mee verbonden was het feest van de ongezuurde broden, en het feest der eerstelingen, en het laatste in deze groep is het feest van pinksteren dat vijftig dagen na het paasfeest werd gevierd en ook wel ,,wekenfeest'', of ,,oogstfeest'', of ,,dag der eerstelingen'' werd genoemd. In de zevende maand van het bijbelse joodse maanjaar krijgen we dan nog het feest van het geschal op de ramshoorn (een gedenkdag met geschal) en de grote verzoendag (yom kippur), terwijl tegen het einde van het jaar het loofhuttenfeest werd gevierd.

Met Pasen gaan we denken aan de eerste drie feesten die de Joden ongeveer tegelijk vierden. Het eerste en tweede feest, dat van het pascha en dat van de ongezuurde broden vieren de Joden nog elk jaar. Het feest van de eerstelingen werd door de Joden al meer dan twee duizend jaar lang niet gevierd. Echter sinds de organisatie van de staat Israel heeft men dit ,,Festival of the Firstfruits'' of zoals het in Israel wordt genoemd ,,Bikkurin'' weer in ere hersteld, erg nauwgezet en tot in de puntjes verzorgd in Haifa, het centrum van Israel's landbouw. Overal waar de landbouw in Israel gevonden wordt doen de boeren mee aan de viering. Ook duizenden schoolkinderen presenteren mandjes met vruchten en groenten, maiskolven en bloemen aan het Joodse Nationale Fonds, dat het grootste deel van het land bezit, en het in beheer houdt voor het volk. Het fonds verkoopt alles wat gegeven wordt, en de opbrengst wordt gebruikt voor de nieuwe emigranten die geregeld arriveren.

Als wij denken aan het paasfeest dan heeft dat te maken met de dood, de begrafenis en de opstanding van Jezus Christus. Wat wij paasfeest noemen en eigenlijk zien als een feest, valt voor de joden in drie feesten uiteen: pascha of „passover", het feest van de ongezuurde broden, en het feest der eerstelingen.

Als de joden het pascha vierden dan was er een lam dat geslacht werd, een dag later begon men het feest van de ongezuurde broden te vieren. Het eerste was een symbool van de verlossing uit Egypte door het bloed van het lam, en het tweede was een symbool van het brood der smart dat hun voorvaders aten in Egypte. Het feest der eerstelingen werd gevierd op een dag na de paassabbath, en die dag begon men te tellen tot vijftig, om op die vijftigste dag het pinksterfeest te vieren. Na de paassabbath bewoog een eerstelings ,,omer'' (garf?) voor het aangezicht des Heren, en op het pinksterfeest bewoog men twee broden voor het aangezicht des Heren. Met Pasen begon de oogst, met Pinksteren was de oogst beëindigd. Pasen vroeg om een eersteling Een ,,omer'' (garf?). Pinksteren vroeg om meer, twee broden, die eerstelingenbrood werden genoemd.

Bekeerde Joden zeggen dat de eerste drie feesten (pascha, ongezuurde broden, eerstelingen) alle drie wijzen op de Messias. Het pascha toont ons het Lam Gods dat door zijn sterven, door zijn bloed, ons verlost van het verderf. Paulus zegt in 1 Cor. 5:7 dat Jezus Christus het pascha is dat voor ons geslacht werd.

Het feest der ongezuurde broden brengt ons in herinnering dat de Here Jezus door zijn zondeloos en volmaakt leven het brood des levens is. Geen brood der smart meer! Het feest van de eerstelingen wijst er op dat de Here Jezus op de morgen na de sabbath uit het graf verrees en daardoor de eersteling werd dergenen die in hem ontslapen zijn. Ieder in zijn eigen rangorde: Christus als eersteling, vervolgens die van Christus zijn bij zijn komst; daarna het einde .... Dan komt het laatste feest waarnaar de kerk uitziet en waarom zij bidt: Maranatha, onze Here kom spoedig!

J. Van Harmelen

Oud en Nieuw II

door Rev. H. van Andel

Zoals we de vorige keer zeiden willen we ons eerst bezinnen op de tweeling gelijkenissen van de nieuwe lap op het oude kleed en de nieuwe wijn in oude lederen zakken. We vinden die gelijkenissen in Mattheus 9:14-17, Markus 2:21 en 22 en in Lukas 5:36-39. Er zijn wat verschillen in deze drievoudige weergave waar we hier niet verder op ingaan.

We lezen dat Jezus met zijn discipelen aanzat aan een feestdis ten huize van Levi, de tollenaar. Over dat feit was nog al wat ergernis bij de Farizeeën en ook in de kring van de discipelen van Johannes. Want het was in Israël vastendag. Johannes' discipelen konden maar niet begrijpen dat Jezus op een vastendag aan een feestmaal wilde deelnemen. En dat was niet het enige: die geheel andere levenshouding van Jezus, die zo totaal tegengesteld was aan wat in Israel zede en norm was, konden zij niet goedkeuren. Waar was bij Jezus de eerbied voor het hoog-godsdienstige van het wettisch ritueel? Op gelijkte boete en bededagen was er bij Jezus een bruiloftsstemming. Werkelijk, zij bleven liever bij het oude. Ten aanzien van al die nieuwlichterij voelden ze zich zeer gereserveerd.

Toen vertelde Jezus de genoemde gelijkenissen. ,,Niemand zet een niet gekrompen (letterlijk ,,ongevold'') lap op een oud kleed en niemand doet nieuwe wijn in oude lederen zakken.''

De eerste gelijkenis is zo maar uit het leven gegrepen. We zien het voor ons, die oude mantel met dat nieuwe stuk erin genaaid. Het is een beeld uit de huiskamer met zijn zorgen, waar moeder's avonds laat nog zit te naaien. Versteld is niet erg, als het maar heel is, denkt ze daarbij. Maar in dit geval stelt Jezus een dwaze werkwijze voor. Een lap ongevold laken was in het Oosten ruwe ongeprepareerde stof. Als men die stof behandelde werd die ongeveer 25% kleiner. Men deed dat om later krimpen te voorkomen. Als echter een ongekrompen lap op een oude mantel werd gezet, en dan later in de was kromp, dan scheurde alles stuk.

Gelijke betekenis heeft ook de tweede gelijkenis. Een koopman heeft pas geperste wijn, waarin nog volop werking zit, gegoten in oude leren zakken, die hun rekbaarheid hebben verloren. Ze zijn hard en stijf geworden en hebben geen weerstand meer. Onderweg in de brandende Oosterse zon gaat de nieuwe wijn verder gisten en uitzetten. Dan barsten de zakken. Het heerlijke vocht gutst over de grond.

We verstaan de bedoeling van Jezus. Hij wilde tegen de

Vervolg op pag. 19

Dag oude dag!

by Albert Van der Mey

Thuis wonen of in een bejaardentehuis?

Ons huis is zo belangrijk in ons leven. Het is de enigste en gezelligste plaats waar we ons zelf kunnen zijn. Ons huis heeft eigenschappen waarmee we vertrouwd geraakt zijn. We weten hoe alles werkt, welke deur klemt en welke tree van de trap kraakt. We kennen elk plekje in dat huis; we hebben er jaren in gewerkt en het onderhouden; we zijn trots op ons eigendom dat zo'n beschermd deel van ons leven vormde. Ons huis geeft ons zekerheid in een ongedwongen sfeer.

Wij, Nederlanders van geboorte, zijn een huiselijk volk en wij verhuizen niet graag. Maar als je ouder wordt dan wordt het je soms allemaal teveel. Waarom? Nou ja, het onderhoud, die grote tuin, het autorijden, de was, het schoonhouden en: zo sterk zijn we ook niet meer. Maar wat dan? naar een tehuis? Je huis opgeven? Nou ja, als het moet! Maar moet het wel echt?

Als we nu die dingen die ons ergeren en ons teveel worden in ons huis eens goed bekijken: die lage bedden kunnen best wat hoger gemaakt worden zodat ze gemakkelijker opgemaakt kunnen worden. Het opstaan, aankleden, het wassen, het bed opmaken kunnen door kleine veranderingen eenvoudiger en veiliger gedaan worden. Je kunt met wat kleinere en grotere voorzieningen een hoop dingen een stuk eenvoudiger maken en dat geeft je een geruster gevoel. Je realiseert je tegelijkertijd dat je dan je huis niet zo gauw hoeft op te geven.

Het allerbelangrijkste is wel dat we onszelf prettig voelen, op ons gemak, kortom: thuis. Daaruit volgt dat het wonen in geen geval een probleem mag gaan vormen.

Er zijn echter ook andere mogelijkheden, bijvoorbeeld de zogenaamde bejaardenwoning. Dat is een woning of een apartement waarbij rekening is gehouden met de speciale behoeften van oudere mensen, die daardoor langer zelfstandig kunnen blijven wonen. Meestal zijn deze woningen berekend op twee personen, ze zijn dus niet te groot, en ze zijn overzichtelijk en praktisch ingedeeld. Er is meestal een goede badgelegenheid, bergruimte, keuken, woonkamer en een of twee slaapkamers. Een aantal bejaardentehuizen biedt tevens een recreatiezaal, een bibliotheek, een hobby-ruimte en de mogelijkheid voor het verkrijgen van een warme maaltijd.

Ik werk zelf bij Holland Christian Homes in Brampton, waar reeds een flatgebouw door bejaarden wordt bewoond en waar een tweede in aanbouw is. Het streven van Holland Christian Homes is er op gericht om de zelfstandigheid van de bejaarden zo veel mogelijk te waarborgen, zoals dit het doel is van de meeste bejaardentehuizen.

Een zorg die de bejaarden vaak bezig houdt is: wat gebeurt er met ons als een van ons ziek wordt en verpleging nodig heeft. Moeten wij dan uit elkaar, de een in een nursing home of ziekenhuis en de ander alleen in het bejaardentehuis? De besturen van tehuizen zullen zich met dit probleem inderdaad bezig moeten gaan houden. Er moeten in een tehuis voorzieningen aanwezig zijn voor eenvoudige verpleging en eventuele nazorg. De bejaarden moeten niet alleen zelfstandig blijven wonen; juist het bij elkaar kunnen blijven van het echtpaar is van zo groot belang. U hoeft zich ook niet te vervelen in een bejaardentehuis. Er wordt tegenwoordig zoveel gedaan om inhoud aan uw vrije tijd te geven.

Bij het zoeken naar een bejaardentehuis is het erg belangrijk om na te gaan waar en waarom wij in een zekere plaats willen wonen. Bij immigranten is het vooral belangrijk dat het tehuis een plaats biedt waar men zich thuis voelt en een leefklimaat waarin onze levenswandel past. Een tehuis waar men tevens een taak ziet ten opzichte van zijn naaste. Het karakter van onze arbeid is anders geworden, het is vrijwillig wat wij doen. Een bejaarde die actief is is een gelukkige bejaarde.

De beste manier om sympathie te winnen is zelf sympathie te geven. Wij moeten openblijven voor het avontuur van het leven en voor alles dat onverwachts kan gebeuren.

Wat aan sommige mensen nog inhoud aan het leven geeft is de beschikbaarheid om te leven, de werkelijkheid aan te kunnen en een hart te hebben dat in staat is nieuwe banden aan te knopen.

Op die manier zal de christen zijn ouderdom niet ervaren als een dreiging van een onzekere toekomst. De maanden of jaren die God ons nog schenkt zal een gevulde tijd zijn, een tijd van waken, liefhebben en uiterste verrijking.

Oud en Nieuw II

Vervolg van pag. 18

discipelen van Johannes zeggen dat ze niet moesten vasthouden aan het Joodse ritueel van de oude bedeling. Alles wat Jezus bracht was nieuw en sprankelend. Dat nieuwe en sprankelende van Zijn boodschap liet zich niet meer opsluiten in oude vormen.

We moeten het goed zien. De kern, het wezen van Jezus' boodschap was gelijk aan die van het Oude Testament. Maar de Nieuw Testamentische vervulling paste niet meer in het Oud Testamentische ceremonieel. Jezus' rijke boodschap van genade mocht niet verstikken in verstarde vormen. Anders zou het gaan lijken op een stuk nieuw laken op een oud kleed en op bruisende wijn in verteerde zakken.

Echter, zoals we reeds zeiden, er lag in deze gelijkenissen, die dus in eerste instantie doelden op de overgang van de oude naar de nieuwe bedeling, ook een algemene waarheid. Het is deze waarheid, dat wij er voor moeten waken, dat het vernieuwende werk van Jezus, dat Hij doet door Zijn Heilige Geest, niet geremd wordt on dat wij het willen opsluiten in traditionele vormen, waarin het ook gemakkelijk verstarren kan.

Het is niet onze bedoeling om vaste godsdienstige vormen van ons Christelijk leven met een slag te veroordelen. Dat mag niet en kan niet. Maar we lopen altijd in ons persoonlijke en in ons kerkelijke leven, alsook op het brede terrein van het koninkrijk Gods gevaar, dat we de vormen waaraan we gewend zijn, tot het een en het al maken, terwijl we vergeten dat het vasthouden aan zulke vormen een kristallisering kan veroorzaken, die het bruisende leven belemmert.

In ons persoonlijke leven hebben we onze geestelijke tredmolen. Er is altijd een gevaar dat we de gewoonten van onze omgang met God doen met de regelmaat van een machine. Dan is het nieuwe er af en het sprankelende er uit. Dan zetten we in ons leven de nieuwe lap van Christus' heil op een oud kleed.

In ons kerkelijk leven zijn geijkte liturgische vormen. We doelen niet op enige bepaalde kerkformatie in onze kringen, maar spreken in het algemeen. Er is in die geijkte liturgische vormen een element, dat nooit verloren mag gaan, n.l. dat elke kerkdienst een dialoog moet blijven, waarin God door Zijn Woord spreekt tot de gemeente en de gemeente Hem antwoordt in gebed, lofzang en offerande. Maar als dit element bewaard wordt dan zijn er heel wat liturgische vormen, die alleen maar traditie zijn en niet meer. Ze kunnen en moeten soms vernieuwd worden om verstarring te voorkomen. We moeten niet direkt critisch worden als het wat anders gaat dan we gewoon zijn.

In ons gezinsleven moet de verhouding van ouders en kinderen nieuw blijven. We spreken van een kloof tussen de generaties, maar zulk een kloof vindt onder meer ook zijn oorzaak in het feit, dat ouders niet kunnen begrijpen dat onze jeugd leeft in een tijd waarin de verhoudingen losser, gemakkelijker en spontaner zijn dan in de tijd toen zij jong waren. Zulke verhoudingen behoeven dan heus niet verkeerd te zijn.

Er zit in deze gelijkenissen van Jezus iets sterk verontrustends. Jezus ontneemt ons hier inderdaad onze rust. Als we in ons leven onze vormen gevonden hebben dan willen we liever niet van ons rustpunt af. We willen blijven lopen in ons gelid, blijven spreken onze taal, blijven dragen ons uniform. Maar Jezus gunt ons die rust niet. Zijn boodschap is altijd nieuw als bruisende wijn. Zijn werk is nooit statisch, maar altijd dynamisch.

In een volgend artikel maken we nog enkele concluderende slotopmerkingen.

We'll open in September '82!

The board, committees and staff are working hard to see that the work gets done.

- **Location**
- **Staff**
- **Curriculum**

Recommendations are being planned now and will be in place soon so that a Membership meeting can be held May 30 to approve these areas.

- All new members will receive a free copy of Dr. Gordon Spykman's speech, "A college at the crossroads" which was delivered at the November 15 annual meeting.

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De economie van west Canada

door F.S. Manor

Net toen de provinciale regering treurig het hoofd zat te schudden vanwege de drastische teruggang in de opbrengst van de verkoop van aardgas (gedeeltelijk veroorzaakt door de zware federale belasting op uitvoer van gas), kwamen de Japanners hun handtekening zetten op de juiste plaats: in de laatste week van januari werd er een contract getekend en verzegeld dat 877 miljoen dollar in de provinciale schatkist zal brengen. Het contract is voor de levering aan Japan van steenkool ter waarde van 2.5 biljoen dollar, en men sloot ook met Alberta een dergelijk verdrag.

Het verdrag bepaalt dat Denison Mines de eerstvolgende 15 jaar 5 miljoen ton steenkool voor cokes en een miljoen ton steenkool voor cokes leveren, en hoopt ook nog op een contract voor 1 miljoen verwarmings-steenkool.

Dit project zal werk verschaffen aan 29,000 mensen: er is werk voor 9,000 mensen in de mijnen en 20,000 mensen in de fabricage van nevenproducten en in de dienstenverlenende industrieen. Aangezien Japan haast heeft, omdat het in eigen land geen energiebronnen heeft en momenteel geheel afhankelijk is van de exporteurs van Arabische olie, moet het project in 1983 in werking gaan.

Het project omvat de aanleg van minstens twee grote kolenmijnen, met bij één daarvan de grootste cokes-fabriek ter wereld. De provincie zal 188 km spoorlijn aanleggen, waarvan 115 km een zijspoor zal zijn dat de verbinding zal vormen tussen de hoofdlijn van B.C. Railways en de steenkoolgebieden. Deze liggen in het Noord-Oostelijke gedeelte van de provincie, dicht bij de grens met Alberta. De rest wordt zijlijnen naar de mijnen.

Er wordt een nieuwe steenkoolhaven gebouwd op Ridley Island bij Prince Rupert; en een nieuwe stad bij Tumbler Ridge, midden in het steenkoolgebied. Er zullen 10,000 mensen in de nieuwe stad gaan wonen

Nieuwe wegen en electriciteitslijnen worden naar de stad aangelegd, en dat betekent allemaal werkgelegenheid die we in Canada best kunnen gebruiken.

De uitvoer zal per jaar minstens 2.5 biljoen dollar aan bruto inkomsten opbrengen, en dat zal zeker helpen om de onvoordelige handelsbalans van Canada in evenwicht te brengen.

Een van de eerste contracten die worden gesloten zal zijn voor de bouw van 1,000 spoorwegwagons voor steenkool ten behoeve van de uitgestrekte gebieden.

Intussen neemt de provinciale regering stappen om programma's in het leven te roepen waaronder gespecialiseerde arbeiders zullen worden aangetrokken en opgeleid zodat de productie in de steenkoolgebieden zo snel als maar mogelijk is kan beginnen.

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Wat elke student nodig heeft om deze zomer een baan te vinden.

Er is meer nodig dan alleen maar de wil om te werken en een beetje geluk om een baan te vinden. Het vraagt organisatie, vastberadenheid en een bereidheid om verscheidene mogelijkheden te proberen.

Daarom heeft het Ontario Youth Secretariat een speciaal handboek geschreven dat ,,The Edge" heet.

,,The Edge" geeft een systematisch en positief actieplan om werk te vinden en er dan het meeste van te maken. Het geeft ook richtlijnen voor het creeren van een baan door eigen talenten om te zetten in een kleine onderneming.

,,The Edge" is een noodzakelijk begin voor iedere jeugdige die een baan zoekt. Daarom stellen we het gratis beschikbaar in centra's en bibliotheken van scholen, colleges en universiteiten.

Of u kunt ons schrijven, Ontario Youth Secretariat, Queen's Park, Toronto, Ontario, M7A 1Z1.

Wij zullen er voor zorgen dat u ,,The Edge" ontvangt.

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THANKS

DE ROVER: We wish to thank everyone for the love shown during the illness of my eldest daughter, Joanne Vandervelden, and for the many comforting words expressed in cards and letters upon her death. Above all, we thank our heavenly father for the strength and grace given to her and us during that time.
Dirk deRover,
8907 Hadden St., Fort Langley, BC V0X 1J0

GROEN: We wish to thank our heavenly father for the strength and comfort he has given us, and is giving us, in the recent loss of our dearly loved husband, father and grandfather. We also wish to thank all our relatives and friends who have shown their support through prayers, letters and cards during this time.
Mrs. Annie Groen & family,
40 Brock Rd., Greensville, ON L9H 5H2

VAN WYNGAARDEN: At this time we would like to thank everyone who showed so much love and concern during the illness and death of our beloved husband, father and grandfather.
Mrs. B. van Wyngaarden and family,
49 Hampton St., Brantford, ON

BIRTHS

BIESHEUVEL: Praise God for new life! He gave us a daughter, NAOMI ALLISON, born March 26, 1981; 10 lbs. 3¼ oz. Third grandchild for Mr. and Mrs. Gerrit Biesheuvel of Weesp, The Netherlands, and 22nd grandchild for Mr. and Mrs. Henry Zantingh of Chatham, ON. The grateful parents: Barend and Petra Biesheuvel.
321 Union Ave N.E., Grand Rapids, MI 49503, U.S.A.

DEN OTTER: John and Margaretha (nee Spronk) are happy to announce a gift from the Lord, ELIZABETH ANNA, born March 17, 1981. She is a precious little sister to Michelle Anna.
423 Richardson Ave., Ottawa, ON K2B 5G7

GROENEWEGEN: "This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23). We, Will and Gwen (nee VanderWal), thank our God for entrusting to our care the precious gift of our first child, SARAH NICOLE, born March 12, 1981, weighing 8 lbs., 11 oz. Sarah is the first grandchild for Mr. and Mrs. John VanderWal Jr. of Camlachie, ON and 10th grandchild for Mr. and Mrs. Cornelius Groenewegen of Brantford, ON. Her great-grandparents are Mr. and Mrs. John VanderWal Sr. of Wyoming, ON.
44 Vanier Place, St. Thomas, ON N5R 5P8

KEMPER: With joy and thankfulness to God, we announce the birth of our third daughter, SUZANNE MARIE, on March 5, 1981, weighing 7 lbs. 12 oz. A welcome sister for Shane, Lucinda and Melanie.
Martin and Judie Kemper, (nee Hollander)
Box 38, Huttonville, ON L0J 1B0

BIRTHS

HOFTYZER [HULTINK]: George Hoftyzer and Wilhelmina Hultink-Hoftyzer give thanks to God for the birth of their daughter, SHARLENE AMANDA, born at the Winchester Hospital, with the gentle assistance of Dr. H. Prins. Sharlene was born at 9:40 a.m., March 26, 1981 and weighed 8 lbs. 9 oz. She is a sister for Adrienne, a granddaughter for Jacob and Hilda Hultink of Renfrew, ON and Bert and Johanna Hoftyzer of Brinston, ON; and a great-granddaughter for Mrs. R. Vander Galien of Renfrew, ON and Mrs. J. Hultink-van Beek of The Netherlands.
R.R.#2 Brinston, ON K0E 1C0

STAM: With joy and thankfulness to God the giver of all life, we are happy to announce the birth of our 1st child, a son, KEVIN JEREMY, born March 1, 1981, weighing 7 lbs. ½ oz. Proud and happy parents are Eric and Diana Stam (nee Bevaart). 1st grandchild for Jan and Janny Bevaart of Hamilton, 6th grandchild for Bert and Rita Stam of Bowmanville, 1st great-grandchild for Mrs. Bevaart of Hamilton, also 1st great-grandchild for Mrs. Abbink of The Netherlands and 9th great-grandchild for Mr. and Mrs. J. Stam of The Netherlands.
R.R.#1, Bowmanville, ON

VANDER WIER: With joy and thankfulness to God, the giver of life, we are happy to announce the birth of our 4th child, a son, GERRIT ADRIAN, born on March 18, 1981. He is a little brother for Leona, Hugh and Gayle. Proud grandparents are Mr. and Mrs. George Vos and Mr. and Mrs. Uitze Vander Wier, all of Smithville. Happy parents: Adrian and Jane Vander Wier.
R.R.#2 Smithville, ON L0R 2A0

MARRIAGES

MACK-VANOOSTEN: Mr. and Mrs. Michael Mack of Burnaby, BC, and Mr. and Mrs. William Vanoosten of Oakville, ON, are pleased to announce the marriage of their children, RUTH MICHELE and RONALD WILLIAM. The ceremony will take place, the Lord willing, on Saturday, April 25, 1981, at 3:00 p.m., in the Burnaby Chr. Ref. Church, 5825 Nelson Ave., Burnaby, BC. Rev. John Groen officiating.
Future address: 842 Rondeau St., Coquitlam, BC

SLOMP-OHLMANN: Mr. and Mrs. John Slomp of Brooks and Mr. and Mrs. Rudolf Ohlmann of Edmonton, are pleased to announce the forthcoming marriage of their children, LINDA and GLEN. The wedding ceremony will take place, D.V., on April 25, 1981, at 1:30 p.m. in the Chr. Ref. Church of Brooks, AB. Rev. Joe Veltman officiating.
Future address: 32 Armstrong Cres., Leduc, AB T9E 3G5

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ANNIVERSARIES

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With great joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

PAUL and DIANE DEHAAN
(nee Lollinga)

"Surely goodness and mercy shall follow me all the days of my life" (Psalm 23:6a).
Martha
Colin & Anita (engaged)
Brian
Home address: 8 Shetland St., Willowdale, ON M2M 1X3

ANNIVERSARIES

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With joy and thankfulness to our heavenly father, we hope to celebrate, the Lord willing, the 35th Wedding Anniversary of our parents and grandparents,

JAN and TRYNTJE BAKKER
(nee Terpstra)

on April 17, 1981. It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come.
With love and congratulations from their children and grandchildren:
Spike & Jennie Bakker; Jeffrey, Jennifer, Mark, Karen — Lucknow
Douwe Bakker
Bryan & Annemaria Bakker; Darren — Mississauga
Harry Bakker
Linda Bakker
Home address: 233 Victoria St., Wingham, ON N0G 2W0

1941 1981
With thankfulness to God, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

DERK and JANTJE BEBINGH
(nee Krale)

on April 23, 1981.
With love from their children:
Diane & Henry Barneveld; Wilma, Gordon — Sarnia, ON
John & Sientje Bebingh; Mary Jane, Rick — Watford, ON
Alta & Henry Van Vliet; David, Tanya, Patricia — Strathroy, ON
Bert & Jackie Bebingh; Bert John, Cobie, Trevor — Forest, ON
Rick & Alice Bebingh; Derrick — Stratford, ON
Open house will be held Saturday, May 2, 1981 from 2:30 to 4:30 p.m. at the Forest Legion Hall, 176 Albert St., Forest, ON.
Home address: 12 Bayley St., Forest, ON

With thankfulness to the Lord, we wish to announce the 40th Wedding Anniversary of our brother and sister on May 21, 1981,

GERBEN and THEA BERGSMA
(nee Haga)

We wish them God's blessing of health, happiness, love, and many more years together.
Congratulations from their brothers and sisters,
Klaas & Renske Bergsma — France
Hendrik & Eelkje Bergsma — Lemmer (FR)
Wiebren & Coba Brouwer — Heerenveen (FR)
John & Margaret Wagenaar — Calgary, AB
Folkert & Anna Bergsma — St. Catharines, ON
Douwe & Wikje Bergsma — Kollummerzwaag (FR)
Bouwe Bergsma — Heerenveen (FR)
Jan & Grietje Bergsma — Kollummerzwaag (FR)
Marten & Djoeke Bergsma — Leeuwarden (FR)
Home address: 524 Macken Ave., Chilliwack, BC V2P 3B6

1956 April 4 1981
Woodstock Clinton
We thank the Lord for the special occasion of our parents' 25th Wedding Anniversary.

SID and JENNIE KAASTRA
(nee Hordyk)

We appreciate and are thankful for the love and understanding given us throughout the years. May the Lord continue to bless them and keep them in his care in the coming years.
With love from:
Terry & Anne; Michael, Bryan
Helen & Laurence Vanden Heuvel; David
Gord & Marianne (fiancee)
Raymond
Andrew
Home address: R.R.#2, Clinton, ON N0M 1L0

ANNIVERSARIES

1936 1981
Oldeboorn, Fr. Cobble Hill, BC
May 9
With joy and thankfulness to God, we wish to announce the 45th Wedding Anniversary of our dear parents and grandparents,

JAN (JOHN) and TRYNTJE BERGSMA
(nee Knypstra)

Joshua 24:15. May God continue to bless and keep them in his care.
Love and congratulations from:
Jim Bergsma — Chilliwack, BC
Art & Jenny Kleine — Chilliwack, BC
Bernie & Marg Bergsma — Georgetown, ON
Pete & Esther Post — Agassiz, BC
Bill & Marg Luimes — Listowel, ON
17 grandchildren.
They will be celebrating in Ontario.
Home address: 990 Cherry Point Rd., R.R.#3, Cobble Hill, BC V0R 1L0

1946 1981
Heeg, Friesland High River, AB
"Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thes. 5:16-18).
With gratitude to our Lord, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

TAMME (TOM) and JITSKE (JOYCE) BOSCHMA-YPMA

on April 10. It is our constant prayer that God will continue to strengthen and bless them in the life they may still have together. We thank the Lord and our parents for the heritage of faith given to us.
Harriette & August Guillaume; Joylene, Lisa, Franklin
Liz & Fred Folkerts; Tommy, Janet, Stephen
Hedley & Minnie Boschma; Tamme, Elin, Kristi
Home address: Box 747, High River, AB T0L 1B0

1926 April 24 1981
Koekange Burlington
With joy and thanksgiving to our Lord, we wish to announce the 55th Wedding Anniversary of our parents, grandparents, and great-grandparents,

KLAAS and HENNY FLUIT
(nee VandenBerg)

May the Lord continue to bless you and keep you in his care.
With love and congratulations from their children:
Bert & Hilda Drost — Moorefield
Klaas & Fanny Fluit — Wellandport
Griet DeRoo — Caledonia
Henk & Joan Fluit — Caledonia
Phill & Freddy Muys — Ancaster
A reception will be held on Friday, April 24, 1981, in the Trinity Chr. School, 650 Walkers Line, Burlington, ON from 8:00 to 10:00 p.m.
They would like to invite all their friends and relatives to celebrate with them. Best wishes only please.
Home address: Maranatha Home, Apt. 101, 3260 New St., Burlington, ON

1956 April 27 1981
Through the goodness of the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

LAWRENCE and MARGARET SIMONSE
(nee Sikma)

May God continue to bless them in the years to come is the prayer of their thankful children:
Wilma
Lawrence
Anita
Elizabeth
Open house will be held on Saturday, May 2, 1981, at the Second Chr. Ref. Church of Toronto, 265 Albion Rd., in Rexdale, from 3:00 to 5:00 p.m.
Home address: 10 Muncey Ave., Rexdale, ON M9W 3W1

ANNIVERSARIES

Open house for the 30th Wedding Anniversary of

HENRY and JANET BYMA

will be April 18th from 10 a.m. - 6 p.m. at their home.

1956 April 13 1981
Strathroy
With thanks to our Lord, on April 17, 1981, D.V., we wish to announce and celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

GERRIT and JANNA GRAANSMA
(nee Zwart)

With love and congratulations from:
Dave & Diana Bos; Sonya, Jeremy
Clarence & Sandra (engaged)
John & Karen (girlfriend)
Peter
Albert
Open house will be held on Friday, April 17, 1981, at the Royal Canadian Legion, 116 Metcalf St. W., Strathroy, ON from 8-11 p.m. Best wishes only.
Home address: 509 Dewan St., Strathroy, ON

Text: "But as for me and my house, we will serve the Lord" (Joshua 24:15).

1956 April 13 1981
Strathroy - Kincardine
We are grateful and thankful to the Lord to announce and celebrate the 25th Wedding Anniversary on April 17, 1981, D.V., of our dear parents and grandparents,

GERRIT and JANTJE VANDER MEER
(nee Zwart)

With love and congratulations from:
Henry & Diane Noordhof; Janice, Jason, Krista
Henry & Tami Vander Meer; Jennifer
Ray & Teresa Kootstra; Melisa
Linda
Sidney
Open house will be held on Friday, April 17, 1981, at the Royal Canadian Legion, 116 Metcalf, St. W., Strathroy, ON from 8-11 p.m. Best wishes only.
Home address: R.R.#1, Garden Estates, Kincardine, ON

1956 April 14 1981
"I will lift mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121:1,2).
With great joy and gratitude to the Lord, we hope to celebrate, D.V., the 25th Wedding Anniversary of our parents,

JOHN and MABEL ROFFEL
(nee Koopman)

We pray that God will continue to bless them and keep them in his care for many more years of happiness together.
With love from their children:
Cindy & Andy Van Den Toorn — Rockford, MI
Jack
John & Evelyn
Maryanne
Open house will be held Saturday, April 25, from 2-5 p.m. in the Free Ref. Church, Chatham, ON.
Home address: R.R.#2, Chatham, ON

1951 April 12 1981
With joy and thanksgiving to our heavenly father who has kept us all in his hand, we wish to share with you the 30th Wedding Anniversary of our parents and grandparents,

EDWARD and HILDA STROETINGA
(nee Klasen)

May the Lord continue to bless them and guide them.
Congratulations and love from their children:
Clara & Hank; David, Robert — Drayton, ON
Wilfred & Trudy; Crystal — Watrous, SK
George — at home
Home address: Box 186, Drayton, ON N0G 1P0

Classified Advertising

ANNIVERSARIES

1941 May 16 1981
Assen (Dr.) Edmonton, AB
"But as for me and my house, we will serve the Lord" (Joshua 24: 15b).
With joy and thankfulness to our heavenly father, we wish to announce the special occasion of the 40th Wedding Anniversary of our parents and grandparents,

HIELKE and MINNIE MULDER
(nee Janssen)

May God grant you many more years together in health and happiness.
With congratulations and love from all of your children and grandchildren:
Wayne & Corry Tinga; Tammy, Lori, Robert — Edmonton, AB
Len & Gladys Zylmans; Debbie, Pam, Pat, Ken — Edmonton, AB
Walter & Ladonna Mulder; Krista, Justin, Ryan — Rock Valley, Iowa, U.S.A.
Open house on Saturday, May 23, 1981, from 2-5 p.m. in the Second Chr. Ref. Church, 10605 - 96 St. No gifts, please.
Home address: 10339 - 56 St., Edmonton, AB T6A 2J3

1931 April 24 1981
Sappemeer St. Catharines
It is with great joy and thanksgiving to the Lord that we announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

JOHN and DIANE SUK
(nee Ten Caat)

on May 13, 1981, D.V.
It is our prayer, that our covenant God continue to uphold them with his everlasting arms.
Bill & Jane Suk — Georgetown
Gerda & Dick Kok — St. Catharines
Albert & Lynn Suk — Toronto
Ralph & Jenny Suk — St. Catharines
Jane & George Neutel — Fredericton, NB
John & Susan Suk — St. Catharines
Open house on Saturday, May 16, 1981, from 2 to 4 p.m. at the Calvin Memorial Chr. School gymnasium, Scott St., St. Catharines.
Home address: 47 North St., St. Catharines, ON L2R 2S3

1956 May 1 1981
Calgary, AB Burnaby, BC
With gratefulness to God for his grace and guidance, we are very glad to announce the 25th Wedding Anniversary of our parents,

WILLIAM and GERTIE
VANDER BEEK
(nee Meyer)

on May 1, 1981, D.V.
Thank you, Mom and Dad, for the loving direction you give us in life, and for the foundation you have built for us. May you continue to be strong and wise in the Lord as you travel life together with him.
Your loving children:
Pete & Jenny Vander Beek; Byron — Burnaby, BC
Joan — Dordt
George — Haney, BC
John — at home
Michael — at home
Lisa — at home
Well wishers are welcome at an open reception to be held in New Westminster Chr. Ref. Church on the evening of April 30.
Home address: Rev. and Mrs. Vander Beek, 8210 11th Ave., Burnaby, BC V3N 2P2

OBITUARIES

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S2
Christian Funeral Director

ANNIVERSARIES

1951 1981
"To God alone be the praise."
On April 11, 1981, we will celebrate the 30th Wedding Anniversary of our parents,

ALBERT and TRIX
VANDERGAAST
(nee VanderLaan)

Congratulations Mom and Dad. Our prayer is that the Lord will continue to bless you and give you many more years together.
With love from:
Gary & Marsha
Jean & Henry; Joanna
George & Dorothy; Shelly, Kevin
Linda
Ab
Home address: R.R.#6, Bowmanville, ON

1931 April 24 1981
Smilde St. Catharines
"This is the day the Lord has made. Let us rejoice and be glad in it" (Ps. 118:2,4).
With joy and thanksgiving to the Lord, we announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

JACOB G. and MARCHIEN VOS
(nee Sinkgraven)

May the Lord continue to bless them and keep them in his care.
John & Elly Van Barneveld — Howard City, MI
George & Corrie Vos — Acton, ON
John & Janet Schenk — Georgetown, ON
Ed & Jeannette Groenendal — San Diego, CA
Tina Vos — Grand Rapids, MI
10 grandchildren and 1 great-grandchild.
Open house on Saturday, April 25, 1981 from 2-4, in the Fellowship Hall of the Maranatha Chr. Ref. Church, 301 Scott St., St. Catharines, ON. Best wishes only please.
Home address: 440 Scott St., Apt. 8, St. Catharines, ON L2M 3W6

OBITUARIES

On Sunday morning, March 8, 1981, the Lord took unto himself through a tragic fire, our beloved son, daughter-in-law, brother and sister, brother-in-law, sister-in-law, grandsons and nephews,

THOMAS DRAAISTRA age 44
GRACE DRAAISTRA
(nee Uitbeyerse) age 42
TOMMY DRAAISTRA age 10
BRIAN DRAAISTRA age 7

"The Lord is my Shepherd, I shall not want; he makes me lie down in green pastures, he leads me beside still waters; he restores my soul. He leads me in paths of righteousness for his name's sake" (Psalm 23).
Son of the late Hans Draaistra
Mrs. Maria Draaistra (nee Bosma)
Shalom Manor, Grimsby
Brothers and sisters:
Mike & Evelyn Draaistra — Trenton, ON
Amy & Marinus Uitbeyerse — Beamsville, ON
Geert & Hinke Draaistra — Grimsby, ON
Hinke & Melvin Lautenbach — St. Catharines, ON
Andrew & Mary Draaistra — Brighton, ON
Nellie & Wayne Smit — Amelias-burg, ON
Helen & Herman Kempers — Bloomfield, ON
Sandra & Gary Kempenaar — Kingston, ON
Alice & Bob Pickell — Westbrooke, ON
Mary & Barry McMurter — Oshawa, ON
and the late Wiebe Draaistra.
May the Lord comfort Wendy and Cathy, the two surviving daughters and sisters, of Trenton, ON.
Funeral service was held March 11, 1981, at 2 p.m. from Ebenezer Chr. Ref. Church, Trenton, ON. Rev. A. Van Geest officiating.

OBITUARIES

"I know that my redeemer lives" was the testimony of our beloved husband, father and grandfather,

JACOB H. DEBLIEK SR.

He was taken home to be with his redeemer on March 14, 1981 in his 81st year, leaving behind in God's continued care,
his wife: Neeltje DeBliek (nee Cappon);
his children and grandchildren:
Jake & Elisabeth DeBliek; Michael, Cindy, Karen, Kathy, Sandra, John — Sarnia, ON
John & Doreen DeBliek; Sharon, Nancy, Carolyn, Janice — Midland, MI
Nettie & Phil Bom; Irene, Brian, Louise — Ottawa, ON
Jeanette & Joe VandeKieft; Brenda, Beverly, Barbara — Grand Rapids, MI
Ruth DeBliek — Chapel Hill, N. Carolina
Address: 530 Brigden Sideroad, Sarnia, ON N7T 7H3

On Friday, March 27, 1981, the Lord took to himself, after a lengthy illness, our beloved sister and aunt,

MRS. NELLIE RIJKEN
(nee Weeda)

wife of Peter Rijken, of Oakdale, California and formerly of Wainfleet, ON, at the age of 55.
We rejoice with her family that her suffering has been replaced by unspeakable happiness and peace.
Mrs. G. Knight — Fenwick, ON
John & Gayle Knight
Nancy & Lawrence De Ruiter
Jack & Betty Knight
Bill & Mary Knight
Keith & Marian Knight
Joyce & George De Roo

1903 1981
"If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:8).
Peacefully, on Sunday, March 15, 1981, the Lord took suddenly to himself our dear father, grandfather, and great-grandfather,

JELLE RYPSTRA

at the age of 77. Predeceased by his loving wife, Grietje Rypstra in 1964 and son-in-law Bert Kuyvenhoven in 1976.
He will be missed and dearly remembered by:
seven sons and daughters-in-law;
Edward Rypstra — Victoria
Mr. & Mrs. Juiyen Rypstra — San Jose, CA
Mr. & Mrs. John Rypstra — Edmonton, AB
Mr. & Mrs. Adrian Rypstra — Langley, BC
Mr. & Mrs. Otto Rypstra — Edmonton, AB
Mr. & Mrs. George Rypstra — San Jose, CA
Mr. & Mrs. Martin Rypstra — Kelowna, BC
nine daughters and sons-in-law:
Henny — at home
Mr. & Mrs. Lane Verhulst (Milly) — White Rock, BC
Mr. and Mrs. John Dykslag (Hilda) — Lethbridge, AB
Mr. & Mrs. Kees Riedyk (Jenny) — Victoria
Mr. & Mrs. Sidney Wildeboer (Frieda) — Edmonton, AB
Mr. & Mrs. John deBoer (Joan) — Richmond, BC
Mr. & Mrs. Edward Nouta (Greta) — Victoria
Mrs. Nel Kuyvenhoven — Victoria
Mr. & Mrs. Ralph Ovinge (Coba) — Victoria
one brother and two sisters in Holland; 57 grandchildren and three great-grandchildren.
The funeral service took place on Wednesday, March 18, 1981 in the Chr. Ref. Church of Victoria. Rev. Dan Tigchelaar conducted the service.
4058 Raymond St. North, Victoria, BC

OBITUARIES

De Here heeft plotseling uit ons midden weggenomen ons geliefd medelid,

KLAASJE ZANTINGH

„k Zal dan gedurig bij U zijn, in al mijn noden, angst en pijn; U al mijn liefde waardig schatten, wijl Gij mijn rechterhand woudt vatten. Gij zult mij leiden door Uw raad, o God, mijn heil, mijn toeverlaat, en mij, hiertoe door U bereid, opnemen in Uw heerlijkheid" (Ps. 73:12).
Dat zij nu juicht voor Gods troon moge haar man en kinderen en ook ons tot rijke troost zijn.
De 60+ Club van Smithville.

De Vrouwenvereniging „Onderzoekt de Schriften" van Smithville, ON geeft met droefheid kennis van het overlijden van ons trouw en gewaardeerd lid,

MRS. KLAASJE ZANTINGH

op 20 maart, 1981.
„Haar leven was Christus, haar sterven gewin".
Moge dat haar man en kinderen tot troost zijn.

TEACHERS

Ontario

AYLMER: Immanuel Chr. School, Aylmer, ON requires a teacher for **remedial-mornings** and a teacher for **principal's relief-afternoons**. These positions can be half time or combined as full-time. Write: Mr. R. Poortinga, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6, or phone: (519) 773-8543.

BELLEVILLE: Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, P. Van Huizen, 289 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

BOWMANVILLE: Knox Christian School Society invites applications for an opening in **grade 6 or 7**. Preference given to experienced teachers. For information and applications contact: Mrs. J. Vanderkool, R.R.#6, 46 Martin Rd., Bowmanville, ON L1C 3K7.

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music,** with possible opening in **Business, French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

CLINTON: The Clinton and District Christian School needs a **teacher for the primary grades**, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

COTTAM: Principal required for a rapidly growing interdenominational Christian school for the 1981-82 school year. Send inquiries to: William Hordyk, Principal, Emmanuel Christian Academy, Box 220, Cottam, ON N0R 1B0. Phone: (519) 839-4874.

FRUITLAND: John Knox Memorial Christian School in Fruitland requires **a half-time remedial** teacher. Letters of inquiry and applications may be made to: Wm. Slofstra, Principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; school phone: 643-2460, home phone: 945-2657.

GEORGETOWN: Georgetown District Christian School invites applications of teachers for vacancies on the **junior level**. Please forward inquiries and resume to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (home).

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the **primary** and **senior grades.** For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school); (705) 737-0957 (home).

ORANGEVILLE: The Orangeville Interdenominational Chr. School invites applications for a part-time teacher in the **primary grades (1-4).** This position would be afternoons (35%), working along with the master teacher (65%). Could include principal relief. Applications can also be sent for a possible **junior opening**. Send applications to: Mr. R. Duggan, Principal, 298 Broadway West, Orangeville, ON L9W 1L3. Phone: 519-941-3381 (school) or 519-941-7677 (home).

SARNIA: Lambton Chr. High School, Sarnia, ON, is seeking applications for a full-time **French** teacher and a **math and/or science** teacher for the school year, 1981-82. Send complete resume to: Mr. H. VanderMeulen, Principal, Lambton Chr. High School, 295 Essex St., Sarnia, ON N7T 4S3.

STRATFORD: The Stratford and District Christian School needs 2 teachers, **1 kindergarten** plus **relief (7, 8)** and 1 teacher in the **primary division**. Please send resume and inquiries to: A.J. Vanderstoel, Box 276, Stragford, ON N5A 6T1. Phone: (519) 271-7292 (school), (519) 655-2967 (home).

STRATHROY: John Calvin Christian School, Strathroy, Ontario has a possible teaching position at the **primary level** and requires a **remedial teacher** (60% - each morning) for the school year 1981-82. There is a possibility that the remedial time (60%) will be combined with the principal's relief position (40%) for a full time position. Please send letters of application to Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

THUNDER BAY: Thunder Bay Christian School invites applications for the position of **kindergarten teacher,** combined with **secretarial duties** or **remedial teaching**. Also possible openings in the **primary** and **intermediate** grades. Please address resume or inquiries to: Mr. C.J. Grootenboer, Secr., R.R.#1, Murillo, ON P0T 2G0. Phone: (807) 935-2778 (home).

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the following areas: **Intermediate Division** (ability to teach French an asset) and **Primary Division**. Direct all inquiries to Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

New York

NEW YORK: East Palmyra Chr. School has possible openings in **grades 1 and 2** and **5 and 6**, send applications and letter of rosume to: Jerry Tuning, Principal, East Palmyra Chr. School, P.O. 31, East Palmyra, New York 14444. Phone: 315-597-4400.

Classified Advertising

TEACHERS

We at

— Smithville District Christian High School —

are in need of a **PART-TIME ENGLISH** and **BIBLE** teacher for the school year 1981-1982.
A position will also be open in
BUSINESS EDUCATION.
SDCH operates under the HDCH school board.
Please direct inquiries and send all applications to:
Smithville District Christian High School,
Box 310, Smithville, ON L0R 2A0
Phone: 957-3255 or 957-3431

Nova Scotia

KINGS COUNTY CHRISTIAN SCHOOL
Cambridge Station, NS
requires a
Teaching Principal
and
3 teachers
to fill vacancies for the 1981-1982 school year. The school consists of grades primary to 9, with an enrolment of approximately 100 students, divided over 6 classrooms. Please forward resume to:
Mr. Frank Brink, Chairman of the Ed. Com.
c/o Kings County Christian School Society
P.O. Box 161, Kentville, NS B4N 3W4 or phone:
Mr. Brink at 902-538-9979.
If no answer, try Mrs. Grace Vander Ploeg, secretary of the Ed. Com. at 902-582-7347.

Alberta

The Calgary Christian School invites applications for the following positions for 1981 - 1982

- Senior high school vice-principal (with teaching duties)
- Senior high French
- Librarian - Kindergarten to 12
- Senior high mathematics and physics teacher

Please inquire or apply to:
Ulrich Haasdyk, Principal, Calgary Christian School
2839 — 49 St. S.W., Calgary, AB T3E 3X9
Phone: (403) 242-2838.

Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in kindergarten, elementary, intermediate, junior and senior high classroom positions. These include openings in **music/fine arts, remediation, physical education,** and **secondary social studies, counselling, business education, mathematics,** and **English.**

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

Lee Hollaar, Principal
14304 — 109 Ave., Edmonton, Alberta T5N 1H6
Telephone: (403) 454-0791

British Columbia

Fraser Valley Christian High School
Providing Christian education for 350 students in grades 8 through 12, invites applications for one remaining opening in 1981-82 either:
ENGLISH/HISTORY
or
BUSINESS EDUCATION
in some of these subject areas, leadership with over-all program development could be offered.
Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.
Please send resume and references with application to:
15353-92nd Avenue, Surrey, BC V3R 1C3
For further information contact: **F. Herfst, principal,**
(604) 581-1033 (office **(604) 524-6753** (home)

NEERLANDIA: Neerlandia School requires two Christian teachers for 1981-82: (1) **language arts** teacher for grades 7-10 (ability to teach music or French an asset); (2) a **grade one** teacher. Send resumes or inquiries to: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: 403-674-4308 (home); 674-5581 (school).

CHILLIWACK: The Chilliwack Christian School in the beautiful Fraser Valley invites applications from an experienced teacher for the position of **Kindergarten/grade 1 combination**, commencing September 1981. Please address applications or inquiries to: Mrs. Freda Brink, 41445 Yale Rd. W., R.R.1, Sardis, BC V0X 1Y0, or phone the school at 604-792-4171.

TEACHERS

Abbotsford
Christian Secondary School
has possible vacancies in
English, Instrumental Music, and **Commerce**
for the 1981-1982 school year. Our fully-equipped secondary school offers a comprehensive Christian education to 250 students in Grades 8-12.

Teachers wishing to be part of a dynamic, growing Christian school situation should send resume and references along with application to:
John Messelink
Box 182, Abbotsford, BC V2S 4N8
(604) 859-5528

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL
In Smithers, BC invites applications for teachers for the 1981-82 school year, with qualifications in the following areas:

- **Business Education**
- **French**
- **Home Economics**

Send applications to:
George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
(604) 846-5386 (home)

HELP WANTED

Challenging Position
The Christian Labour Association of Canada's Rexdale (Toronto) office has an opening for
ASSISTANT TO THE EXECUTIVE SECRETARY
Duties include secretarial work, editing manuscripts, coordinating work of office staff, proofreading, correspondence, etc.
Applicants must be excellent in grammar and spelling, and have substantial secretarial experience. Applicants should be able to function well within a team of ten other people.
Good salary and outstanding fringe benefits.
Send application and resume to:
CLAC, 821 Albion Road, Rexdale, Ontario M9V 1A3

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, $1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Furniture store located in Stratford area needs sincere Christian couple to manage the business. Monthly salary plus attractive commission. Possible opportunity to purchase the business. Letters to Box #4581, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

HELP WANTED

DAIRY MAN required to assist in all phases of 60-cow dairy, including field and harvesting operation. We are progressive and use good up-to-date equipment. If you have farm experience, we will consider training you in dairy skills. Accommodation: 3 bedroom home on separate yard. Prefer married couple. Please send applications to: Revrok Farm, Box 639, Rocky Mountain House, AB T0M 1T0. Phone 403-729-2185.

WANTED: A responsible young man, single, for modern dairy farm, in western Ontario. Phone: 519-523-9241.

HELPER NEEDED for dairy farm, especially during May and June, with option to stay for July and August. Room and board available. Call: Jack Bootsma, 1-519-426-2813; R.R.#1, Port Dover, ON.

MATURE STUDENTS with self-motivation and creativity desired for 6-week program in inner-city ministry. Modest remuneration. For more information contact: (416) 535-6262. Application deadline is May 15.

WANTED: Operator-Manager for a 20,000 plus layer operation by May 1st, in Cobourg area. 4 Bedroom house provided, experience preferred, references required. Contact: H. Rhebergen, (416) 372-4149.

EXPERIENCED BUTCHER for killing and cutting. Salary according to experience; large farm house available. Call: John Stegenga and Sons Co. Ltd., (705) 887-3240.

WANTED: Herd person for 50-cow dairy farm. Reply to: Box #4596, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

SINGHAMPTON GENERAL STORE
is looking for a girl, about 17 years old, to work in the store and help out with household chores. **Starting May 1.** Live in. Phone: 705-445-1326.

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It works!

ARE YOU A CO-WORKER FOR JUSTICE?

The Committee for Justice and Liberty Foundation (CJL) is a Christian political movement seeking to be of healing influence in our broken society. Presently it is the combined efforts of 11 staff people and 1,800 men and women who support CJL's work through membership fees, donations, and subscriptions. There are a variety of ways these people contribute to CJL's witness.

But we need ***more*** co-workers ...

We need ***your*** talent, energy, and support to more effectively offer and implement christian alternatives in Canadian public affairs.

If you would like to know more about CJL and how you can be involved, write:

"Co-Workers for Justice"
CJL Foundation, 229 College St., Toronto, ON M5T 1R4

CJL Co-Workers for Justice campaign

Classified Advertising

HELP WANTED

REDEEMER COLLEGE

invites applications for the position of

Development and Business Director.

The successful applicant would be responsible for the promotion of the College programs and the management of its financial affairs.

Applications, including resumes and references, are to be submitted to:

Staff Appointments Committee of the Redeemer Reformed Christian College,
Box 2340, St. Catharines, Ontario L2M 7N7
no later than April the 30th.

HOPE CENTRE

— a Christian Reformed ministry to the needy in the heart of Winnipeg, Manitoba — is looking for a

PROGRAM CO-ORDINATOR

In this position, you will initially be responsible for the coordination of a Day Program for mentally handicapped adults.

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If you are an outgoing, resourceful, well-organized person and are interested in an extremely challenging vocation, contact the Director, the Rev. D.N. Habermehl, for further information concerning work and salary.

Address your letter to: **Hope Centre,** P.O. Box 3962, Station "B", Winnipeg, Manitoba R2W 5H9 • Telephone: (204) 586-6351 (Director)

VAN ECK LANDSCAPING LTD. is in need of a strong man not afraid to work, starting time immediately. For interview call: Mr. Jack Van Eck, Robson Dr., Waterdown, ON; (416) 689-5100.

EMPLOY. WANTED

Boy, 18, would like a job on dairy farm all year around. Has experience; preferably southern Ontario. Please write to Box #4607, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

YOUNG MAN of 22 years, living in Holland, wishes to immigrate to Canada. He has farming experience and seeks sponsorship from a farmer. Please write to Box #4602, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3, for more information or call 416-386-0018.

YOUNG, AMBITIOUS married man seeks employment on a dairy farm with semi-retired farmer, with future option to buy. References available. Please reply to Box #4593, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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As summer approaches and vacation plans are underway, we ask you to consider a trip to Golden Lake. We can guarantee you a beautiful trip and excellent accommodations at moderate prices. We have one and two bedroom housekeeping cottages, all with modern conveniences. We offer boat and motor rentals, swimming, good fishing and a small trailer park for campers. Take a tour through the Ottawa Valley during your stay with us. For reservations or information call 613-625-2999 or write:

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The April 24th issue of Calvinist Contact will contain a special magazine format CAMPING & RECREATION issue.

Plan to use it for organizing your summer vacation. Should you wish to advertise in it, contact us before April 10th.

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For information call:
519-647-2648

ACCOMMODATION

ROOM AVAILABLE for a male looking for a place in the St. Catharines area. Write to: Box #4605, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

ACCOMMODATION

HAVE A SUMMER JOB or going to school in Guelph and need a place to stay? Two girls would like one other girl to share their apartment starting May 1st for $80 per month, plus food. Call Margaret for more details; day - 519-833-9991 or night - 519-836-3789.

YOUNG MAN, has two bedroom apartment in Burlington to share with other. Call Andy at: (416) 639-3727.

NEEDED: TEMPORARY HOUSING from May 1 - June 20, preferably on the west side of Toronto, within commuting distance to Toronto. **Also:** Needed, a house to rent for September 1, 1981 in the Woodbridge/Weston area for 2 professionals. Contact: Jan Yeaman, Salem Christian Counselling Clinic at: 416-223-7177.

PERSONAL

I am planning a 7-week trip to Europe, (May 30 to July 20), and would like a travelling companion for part of the time. If interested call Jeannette de Gier at: (416) 466-6328 or write to: 523 Carlaw Ave., Toronto, ON M4K 3J3.

Single Christian lady, early thirties, would like to correspond with and meet a serious Christian gentleman. References would be appreciated when possible and can likewise be provided. Please write to Box #4608, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Christian lady, widow, fifties, professional, but down-to-earth type (likes gardening!) would like to correspond with and meet gentleman. Enjoys going out and traveling, but also quiet talk and home life. Please write to: Calvinist Contact, Box #4609, 99 Niagara St., St. Catharines, ON L2R 4L3.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

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50 ACRES ON PAVED ROAD; 2 storey, 4 bedroom brick home in good condition. Bank barn set-up for pigs with stable cleaner, steel grainery. On bus route for Listowel Christian School. Asking $89,900. Phone: 519-335-3397, Gorrie, ON.

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138 ACRES, 125 systematically drained; 80 sow, 600 hog capacity; modern home; Hay township; $420,000. FS772.

37 TIE-UP BARN; 100 acres, 94 workable; good house; $185,000. FD778.

400 ACRES, 330 workable; stone house; large beef barn; excellent cash crop land; McKillop township. FG797.

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150 ACRES, 130 workable, 8 hardwood; Tuckersmith township. FA795.

200 ACRES, 165 workable; house and barn; McKillop township. FG796

50 ACRES, modern loose pen barn, 2nd barn; house; near Auburn. FG785.

DAIRY, 85 free stall; 200 acres, 165 workable; 12-cow parlour, quota. FD743.

50 ACRES, 46 workable; 3-bedroom home; 15-sow barn, bank barn; near Auburn; $75,000. FG741.

37 TIE-UP BARN; 100 acres, 94 workable; good house; $185,000. F778.

237 ACRES, 225 workable; 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota; near Clinton. F721.

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703 ACRES, 628 workable; 3 sets of buildings. F655.

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100 ACRES; grain drier, storage bins; ranch style house. F715.

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BROILER QUOTA, 20,000 plus class 2, roaster A. Quota 1,220, annual pullet production 70,000; modern 4,000 sq. ft. home; built-in pool; 20 scenic acres. You can also buy 30 acres across the road with 18,000 layer quota; 3 bedroom house. F480.

200 HOG CAPACITY; brick bungalow; small acreage; at Holmesville; $75,000. F764.

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Contact: our Port Elgin Office, (519)-832-5050; evenings call, **Peter Cutter,** (519)-832;2186; representing:

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8,000 broiler breeders; 1 nearly new barn; good home; asking only $169,000. Call Keith Miller.

100 acres choice crop land, random tiled; excellent 9 room home; 10,000 basic quota chicken broilers, 250 beef feedlot; 2 harvestore silos, 2 concrete silos; vendor will hold 1st mortgage at FCC rate. Call Gord Gray.

12,00 broilers basic quota, plus secondary; 70-sow farrow-to-finish with new high moisture silo; very good 3 bedroom, 2 storey home; 50 acres land - all tile drained; near Listowel. Call Keith Miller.

Member of Agri-Vision Organization.
For more information call:
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416-774-7624
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100 acres, ½ workable, cedar bush, river, 3 bdrm. bungalow, good bank barn. $95,000.

100 acres, 80 workable, brick house, bank barn, immed. possession. $79,000.

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117 acres, 100 workable, bal. bush. 2 storey house, good barn, newer cottage. $84,000.

200 acre beef farm, 3 barns, 1 good 2 storey house, implement shed 40 X 80 ft. $196,000.

300 acres (beef-hogs) 1 house, 3 barns, level land, some bush. $231,000.

380 acres corn land, 3 houses, 3 barns, 2 harveststore silos, (beef and fattening), (sows-raise-fattening) (chickens - laying contract). Very prosperous. $1,000,000.

Call David Baxter 6-8 a.m. ON time, 1-3 p.m. Holland time at 519-369-3103 or 519-369-2414.

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The **COBOURG CHRISTIAN SCHOOL** is a non-denominational school offering Christ-centred education in Northumberland county. We are developing a good witness in the community. There is growing interest in our work and good working rapport.

However, we have a problem. You might say that we are "up against the wall." The Lord has been good to us but our base of support is very small. We have about all we can do to raise the money necessary for our annual budget.

We must be out of our rented facilities by September, '81. We have started to build in faith, but we desperately need money to continue. We have raised $50,000 in our community so far; we anticipate some more . But we need $160,000 more to complete the building.

We have an offer of a $75,000 mortgage if we have the building complete and no other debts. That means we need $85,000.

Without this money we don't see how we can continue to offer an educational alternative in Cobourg. With it, there will still be hard times but we think it can be done. We're sure that the building will help to broaden our witness in the area and draw more people in.

We know there are needs in all communities. We recognize that, but we ask you to prayerfully consider our need. Will you help us with a donation now? We need the money by May 1. Please send gifts and inquiries to:

DUANE NIEUWSMA,

BUILDING FUND TREASURER,
R.R. #1, Grafton, Ontario K0K 2G0
DONATIONS ARE TAX DEDUCTIBLE

SUMMER JOB MARKET

ACTON: Boy of 16 would like farm job. Please phone or write: Arthur Rinsma, R.R.#4, Acton, ON L7J 2M1. (519) 853-1557.

ANCASTER: Hard working teenager, seeking summer employment on a dairy farm, some experience in machinery. Call: Richard Sommer, 416-765-4195 or write: R.R.#2, Ancaster, ON L9T 3L1.

BARRIE: 3rd year Calvin student looking for summer work beginning May 25, 1981. Experience as housekeeper, babysitter, hired hand on dairy farm and receptionist. Jane Borger, 168 Veenstra, Calvin College, Grand Rapids, MI 49506; (604)-942-9150, or R.R.#2, Utopia, ON (Barrie) (705)-424-9414.

BELLEVILLE: Grade 13 student seeks summer employment on dairy farm. Has 5 years experience with machinery and milking. Will be attending Calvin College in the fall. Please contact Rick Dykstra, R.R.#2, Avonlough Rd., Belleville, ON K8N 4Z2; (613) 962-0313.

BOWMANVILLE: Student seeks summer employment on any type of farm, has two summers experience. My name is John Wesselius, currently a grade 12 student at Durham Christian High School to be graduating in June, going to Dordt College in September. Eager and healthy. Please phone: 1-416-623-4120 or write: John Wesselius, 10 Liberty St. North, Bowmanville, ON L1C 2L4.

CAISTOR CENTRE: Eager 16-year-old from Niagara Peninsula seeks summer employment at any type of work. My name is Jim Klazinga and if you have work for me, please call 1-416-957-7700, or write: R.R.#2, Caistor Centre, ON L0R 1E0.

BOWMANVILLE: I am a 19-year-old, first-year college student. I am looking for any type of work, preferably related to business since that is what I'm studying at college. I am available for work from May 7 to Aug. 28. I would like to work in the Oshawa/Lindsay/Bowmanville area. For more information write to Marilyn Broersma, R.R.#5, Bowmanville, or phone 1-416-263-2985.

CHATHAM: 16-year-old girl looking for a summer job of any kind. Am a qualified swimmer and have first aid. Also am a qualified babysitter and mother's helper. For more information please contact Brenda Antuma, 4 Madera Cres., Chatham, ON, N7M 6A1. Phone 519-352-4446.

CHATHAM: Grade 11 student looking for a summer job on a dairy farm in southern Ontario. Have had 4 years experience working on beef farm. Please contact Calvin Dreise at (519) 352-8931, R.R.#6, Chatham, ON.

CLIFFORD: George Tersteege, 17 years old, student, living on dairy farm, desires farm work from mid-June to end of August. R.R.#1, Clifford, ON N0G 1M0. 327-8519.

DRAYTON-MOOREFIELD: 16-year-old girl seeking summer employment. Do most anything. Experience in babysitting and mother's aid. Contact: Trish Tacoma, R.R.#1, Moorefield, ON N0G 2K0; (519) 638-2604.

DUNNVILLE: Reformed Bible College student desires work in a camp or any type of work. Call Freda Hoekstra at 1869 Robinson Rd., Grand Rapids, MI 49506, (616) 454-8620 or R.R.#1, Dunnville, ON, (416) 774-4424.

DUNNVILLE: 17-year-old dairy farmer's son is looking for summer job. I prefer outside work, including nursery work. I have experience with farm equipment, also greenhouse work, including delivering. References available if necessary. Please call: Henry Westerveld, R.R.#2, Dunnville, ON. 416-774-5004.

FORDWICH: My name is Margaret Borg. I am 18 years old. Am willing to do anything, but prefer employment involving accounting. R.R.#1, Fordwich, ON N0G 1V0, or phone (519) 335-3669, evenings.

FOREST: I am a 17-year-old farmer boy and I am looking for a summer job preferably on a farm. Have experience with chickens, pigs, and also field work. Will consider any other job, preferably in the south/southwest of Ontario. Please phone Sid Klazinga at 519-873-4694, Forest, ON.

FOREST: 17-year-old girl looking for any type of full-time employment in a Christian environment during the summer months. Willing to work with children as mother's helper, work as a sales clerk, work in a greenhouse, or on a farm. I enjoy working preferably in the southern Ontario area. Please write to Marja Nugteren, 117 Forest St., Guelph, ON, N1G 1J3. Phone: 1-519-821-2525.

GODERICH: Student, farmer's son, would like summer employment, preferably on a dairy farm. Bernie Burgsma, 17-year-old. Call 519-529-7982 or write R.R.#6, Goderich, ON, N7A 3Y3.

GUELPH: Hard-working, 16-year-old looking for a summer job on a farm. Contact Dean Adema, 196 Edinburgh Rd. S., Guelph, ON, N1G 2J1; 1-519-824-8529.

GUELPH: University student desires work on a swine farm. Summer or full-time. Call or write: Wilfred Bootsma, 519-824-8742. Box 310247, Guelph, ON N1G 2W1.

GUELPH: I'm 16 years old and I'm looking for a job on a farm. I have three summers experience on a dairy farm. Available half of June to the end of August. Please write or phone: Eric Buss, 72 University Ave. W., Guelph, ON N1G 1N7; (519) 824-9528.

GUELPH: 17-year-old boy looks for summer employment in greenhouse or with landscaping firm. Has some experience. Albert Van Ommen, 63 Cedar St., Guelph, ON N1G 1C4; (519) 821-9147.

HAMILTON: College student is looking for a summer job; will move anywhere in Canada. Has experience in drafting, working on a pig farm, and being a nanny. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2 or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: Architectural technician student is looking for a summer job. Has completed first year of community college. Would like to work somewhere where I could gain some experience in my field. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2, or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: I am a grade 11 student at H.D.C.H., Hamilton, and I would like to acquire experience in office work. I have taken the following business subjects: typing, accounting, and shorthand. I have already had some experience at my dad's office. I am also interested in working with books and a job in a library or book store would also be much appreciated. Please call Jessica Prinzen at 389-1844, Hamilton.

HAMILTON: I am a 17-year-old student, now finishing grade 11 at Guido de Bres Christian High School, and wish to be employed on a farm in the south-eastern Ontario region, preferably Hamilton area. My name is Harry Vandermaart, R.R.2, Harvest Rd., Dundas, ON, L9H 5E2. Phone: 416-628-2788.

HOLYROOD: 17-year-old female seeks summer employment. Interested working in a campground, office, store, restaurant or farm. Typing average is 55 wpm. Experienced in all types of farm work and babysitting. Available all summer. Please phone: 395-2837 or write Renee Dulker, R.R.#1, Holyrood, ON N0G 2B0.

LINDSAY: Girl, 18, excellent student, attending Calvin College this fall, looking for summer employment from June to September. Experienced in retail selling and customer service. Good recommendations. Willing to do almost anything, Contact: Arlene Buwalda, R.R.#6, Lindsay, ON K9V 4R6. 1-705-324-9835.

LISTOWEL: Looking for summer employment from May to August. Wish to work in a bakery or restaurant. Willing to do any type of work. 18 years old. Margaret Miedema, R.R.#4, Listowel, ON N4W 3G9; 291-3619.

MOOREFIELD: 16-year-old girl looking for summer employment. Babysitting or mother's helper preferable, but other work is acceptable. Please contact: Sylvia Vanden Hazel, R.R.#2, Moorefield, ON N0G 2K0. (519) 638-2191.

NEPEAN: College student seeking summer employment. Will train for anything! Loves outdoors, eager for a challenge! Phone or write: Alice Vanderwerf, 15 Withrow, Nepean, ON K2G 2H7. 224-1810.

ST. CATHARINES: I am a 16-year-old student looking for summer employment which would include room and board. Experienced in greenhouse work. Willing to do anything. Please reply to Allan Suk, 15 Sharon St., St. Catharines, ON L2N 3J3. 934-3605.

ST. CATHARINES: 17-year-old girl seeks summer employment, experienced babysitter, and also enjoys working with younger children. I have had 3 years experience with girls ages 8 through 11. I also enjoy outside summer activities and sports. Please write to Karen Luchies, 21 Forster St., St. Catharines, ON, L2N 2A1 or phone: 416-934-3309.

ST. CATHARINES: 16-year-old girl seeks summer employment. I am experienced and enjoy working with crippled children and younger girls. I am an experienced babysitter and experienced swimmer in courses at the Y.M.C.A. I enjoy outside work and activities. Please write: Marlene van Brakel, 31 Forster St., St. Catharines, ON, or phone: 1-416-935-4997.

ST. CATHARINES: 17-year-old St. Catharines girl seeking summer employment, preferably in the Niagara Peninsula. Please contact Erika Wynands at 416-935-9035, or write, 1 Lafayette Dr., St. Catharines, ON L2N 6C1.

ST. THOMAS: I'm a teenage girl looking for a summer job and I'm willing to do anything. I've had experience cleaning house, babysitting, cooking and doing other odd jobs. Lydia Van Meppelen Scheppink, R.R.#5, St. Thomas, ON N5P 3S9.

SCARBOROUGH: Active 16-year-old girl wants summer outdoor work, enjoys sports and work with children. June 15 to end of August. Lynda DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: Tall, strong 17-year-old boy wants any summer work. June 15 to end of August. Has experience with furniture moving company. Steve DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SMITHVILLE: 16-year-old boy is looking for summer job. Has driver's licence. Will do anything except garden work. Chris den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

SMITHVILLE: College student is looking for summer job. Has farm experience and driver's licence. No garden work. Jeff deHoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

STRATHROY: 15-year-old boy (grade 10 student), looking for summer employment. Responsible worker willing to do any work. Call Rene Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

STRATHROY: Calvin College student seeking summer employment. Responsible, hard worker with the following experience in greenhouses, store clerk and cashier. Able to start June 1. Call Margaret Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

TORONTO: An 18-year-old boy seeks a summer job on a farm. Has had 2 years experience on a 500 cow, feed-lot style dairy. Available all summer. Please contact: Doug Griffioen at 183 Goulding Ave., Willowdale, ON M2R 2P3. (416) 221-5949.

WARMINSTER: I am an 18-year-old student looking for a summer job out of the province of Ontario. I would be interested in a job on a farm. I have some previous farm experience. Please write or phone: Ron Hartog, Warminster, ON L0K 2G0. (705) 326-7195.

WOODSTOCK: Grade 12 student seeks summer employment, willing to do any type of work. Experienced working on a farm. Please phone 519-467-5452 or write to: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9.

Continued on page 26

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The following cities and towns are available complete with yellow page advertising in the 1981 Bell Directory.

Brampton, Brantford, Burlington, Cambridge, Chatham, Guelph, Ingersol, Kitchener, Mississauga, Oakville, Sarnia, St. Thomas, Stratford, Strathroy, Tillsonburg, Windsor, Woodstock.

Other locations are also available.

CALENDAR of EVENTS

Ontario

April 11	Salem's 19th annual meeting, 1:00 p.m. at the Bethel Chr. Ref. Church, in Burlington, ON. (Hwy. 5 and Kernes Rd.).
April 11	**Hamilton:** CLAC Annual Convention in the Ancaster High and Vocational School. Keynote speaker: James Ross Dickey on "Redeeming the Time."
April 18	Calvin College Choir "His Own" at 8 p.m. in Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, ON.
April 25	**Burlington**, Can. Ref. Male Choir presents a spring concert at 8:00 p.m. in the Rehoboth Can. Ref. Church, Burlington.
April 30 - May 2	International Christian Education Association Sunday School convention, St. Catharines, ON.
May 2	The London choir; director, Gerry Numan, and the Brampton choir "Praise the Lord", director, W. Hoekstra, perform a spring concert in the London Christian High School at 8:00 p.m.
May 9	The Brampton choir, "Praise the Lord", director, W. Hoekstra, and the London choir, director, Gerry Numan, perform a spring concert in the Second Chr. Ref. Church at Steeles Ave. in Brampton, at 8:00 p.m.
May 2	All Ontario Young Adults Day Rally will be held in Hamilton, ON.
May 15-18	All-Ontario Young Calvinist Convention, Wilfrid Laurier University, Waterloo, ON.
May 30	Spring Concert presented by the Christian choir "New Life" at 8 p.m. in the Covenant Chr. Ref. Church, St. Catharines, ON.
June 15-17	**Toronto:** Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.
July 14-16	Calvinette counselors convention, Hamilton, ON.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON

Frisian Play: „Leentsje de Twadde" yn trye bidriuwen; by J. Fabricius, Fryske biwurking - J. Gerlofs.
April 8 — Strathroy
April 11 — Chatham
April 24 — Woodbridge
April 25 — Vineland
May 2 — Bowmanville
May 9 — Jarvis

March 5 - April 16: Focus on the Family Film Series by Dr. James Dobson, at the Clarkson Christian Reformed Church, each Thursday evening at 8 p.m.

March 5: Focus on the Family film series by Dr. James C. Dobson, Ph.D., at 8:00 p.m., in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, ON, every Thursday evening for 7 consecutive weeks.

March 17 - April 28: Focus on the Family film series with Dr. James Dobson, seven consecutive Tuesdays at 8 p.m. Wellandport (ON) Christian School gym.

March 18 - April 29: Focus on the Family film series by Dr. James Dobson to be shown on seven consecutive Wednesdays at the Welland Christian Reformed Church, Welland, ON at 8 p.m.

March 24 - April 28: Focus on the Family Film Series by Dr. James Dobson, at the Stratford Christian Reformed Church for six consecutive weeks at 8:30 p.m.

Dordt College Concert Choir, under direction of Dale Grotenhuis: **March 24** — in Toronto; **March 28** — 8 p.m. in Guelph CRC; **March 29** — afternoon in Hamilton; **March 29** — evening in St. Catharines. Please check times and location locally.

Andre Knevel Organ Concerts

Toronto, Sat. April 11, 8:00 p.m.: Willowdale United Church, with the choirs "Praise the Lord" and Brass Quintet.

Brantford, Fri. April 17, 7:30 p.m.: Alexandria Presbyterian Church with the Bel Canto Singers of London, under the direction of Gerry Numan.

Hamilton, Sat. April 25, 8:15 p.m.: Christ Church Cathedral, with the choirs "Praise the Lord" and Brass Quintet.

Alberta and British Columbia

May 1	Second Spring Concert of the **Joyful Noise Children's Choir** at West End Christian Reformed Church, Edmonton. 7:30 p.m. Call R. Selles at 458-4696 for tickets.
May 2-8	Christian Medical Society 50th Anniversary, House of Delegates national meeting, Banff, AB.
Aug. 23-30	Billy Graham Crusade, Calgary, AB.

Don Van Polen special multi-media presentation: **"HIS WORLD AND HIS WORD."**

Wed. Apr. 15 — 7:30 p.m., Edmonton First Chr. Ref. Church
Thurs. Apr. 16 — 8:00 p.m., Edmonton Fellowship Bapt. Church
Fri. Apr. 17 — 8:00 p.m., Neerlandia Chr. Ref. Church
Sat. Apr. 18 — 8:00 p.m., Edmonton West End Chr. Ref. Church
Sun. Apr. 19 — 8:00 p.m., Red Deer Chr. Ref. Church
Mon. Apr. 20 — 8:00 p.m., Lacombe Bethel Chr. Ref. Church
Tues. Apr. 21 — 8:00 p.m., Nobleford Chr. Ref. Church
Wed. Apr. 22 — 8:00 p.m., Lethbridge First Chr. Ref. Church
Thurs. Apr. 23 — 8:00 p.m., Coaldale Can. Ref. Church
Fri. Apr. 24 — 8:00 p.m., Taber First Chr. Ref. Church
Sat. Apr. 25 — 8:00 p.m., Brooks Chr. Ref. Church
Sun. Apr. 26 — 9:15 a.m., Calgary Maranatha Chr. Ref. Church*
7:30 p.m., Calgary First Chr. Ref. Church
Tues. Apr. 28 — 8:00 p.m., Kelowna Chr. Ref. Church*
*not confirmed

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Apr.10	Wed.Apr.8	Fri.Apr.3-10a.m.	Thurs.Apr.2-10a.m.
Thurs.Apr.16	Wed.Apr.15	Fri.Apr.10-10a.m.	Thurs.Apr.9-10a.m.
Fri.Apr.24	Wed.Apr.22	Thur.Apr.16-noon	Thur.Apr.16-10a.m.

De Hollandse Dag

wordt dit jaar gehouden op woensdag **10 juni 1981** in het Moorefield Park, Moorefield, ON.
De spreker voor deze dag is Ds. C. D. Tuyl van Toronto.
Muziek, samenzang en voordrachten.
Koffie en koek vrij-neem uw lunch mee.
De Commissie

Organ, choir and brass *concert*

and the **Belcanto Christian Choral Society.**
with **Andre Knevel**
at the organ

Gerry Numan — conductor
with brass quintet from London

at
Alexandria Presbyterian Church, Brantford.

April 17, 7:30 p.m.

Admission: $3.00

The Burlington Canadian Reformed Male Choir

presents a

Spring Concert

on April 25, 1981

at 8:00 p.m.
in the Rehoboth Canadian Reformed Church
on Highway 5, Burlington

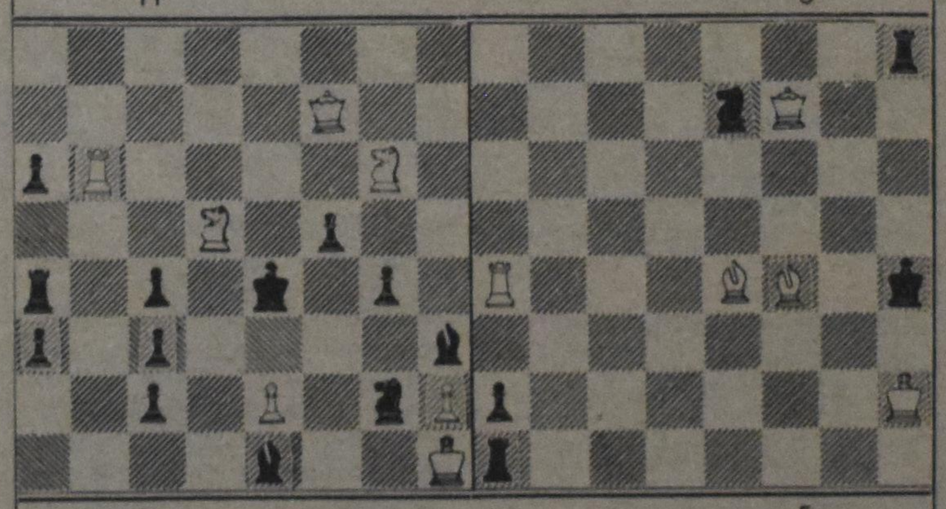
LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN APRIL

#870
P. Vemeshnuk
Russia, 1933
11

#871
G.E. Curpenter
U.S.A., 1885
5



6
3-mover 3 pts.

5
2-mover 2 pts.

NOTES

1. This week's three mover, #870, has a calm key and threat. Two calm moves in a row is unusual for a 3-mover, especially if Black can check White in two moves. It may help you to know that White must move his Queen for the Key.
2. In contrast to #870, the piece to move is rather obvious in the two-mover. The theme is very striking - it's been called "The Windmill."
3. Please indicate the key, threat and variations in #870, and the key and threat, if any, for #871.
4. The deadline for BC residents is May 30, 1981; for Ontario residents it is May 20, 1981, and for others, May 25, 1981. Please write me if the mail service improves!

JOB MARKET

WOODSTOCK: I am an 18-year-old, Dordt College student looking for summer employment. I have had 2-3 years farm experience, and am available in the beginning of May. Bernard Klingenberg, R.R.#6, Woodstock, ON, N4S 7W1. Phone: 462-2802.

WATERLOO: I am looking for agricultural work (farm hand). Contact Paul Van Katwyk, R.R.#1 Country Squire Rd., Waterloo, ON, N2J 4G8.

CALGARY: Seeking summer employment plus room and board in the Calgary, Alberta area. Have had several years waitress experience, one year meat wrapper in a slaughter-house, six months apprentice baker, and various other jobs. I'm 22 years of age and willing to do any type of work providing good wages. Please contact: Mary Zwart, c/o Calvin College, Beta 6, Grand Rapids, MI 49506.

CALGARY: I am a 20-year-old Calvin College student looking for summer employment from June to September. I am experienced in farm work, working with young children and retail selling, but am willing to train for anything. I love the outdoors and am very eager, responsible and hard-working. Please contact: JoAnne Veeneman, 52 Lee Ave., Simcoe, ON N3Y 3K5; 1-519-428-0434.

ALBERTA/BC: Second year agricultural student is looking for a job in Alberta or BC. Have good farm and mechanical experience. Available April 24-Sept. 5. Please call or write: Tom Bruulsema, 19 Fountain St., Guelph, ON N1H 3N5; Phone: 519-837-2745.

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L6V 3N2

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Books

Religion

Only the truth can heal

Charismatic Renewal and Social Action: A Dialogue by Cardinal Suenens and Dom Helder Camara; Malines Document 3, Servant Books, Ann Arbor, MI, 1979; pb., 98 pp. Reviewed by Martin D. Geleynse, Dollard des Ormeaux, PQ.

This is a fascinating little booklet, written by two well-known leaders in the Roman Catholic Church. While I was reading it, I kept underlining passages and sentences that could have been written by Richard Mouw or Gordon Spykman: "Christ is not only 'the soul's life.' He wishes to give life to the whole man. Nothing can elude his ascendancy for it bears on every aspect of life - family, professional, civic and economic, national and international - and every sphere: leisure, the press, cinema, radio and television, the use of nuclear energy and so on. - We cannot be Christians 'only on Sunday' in church. We must live our Christianity right through the day and every week of the year by practising the commandments - and not just the first or the sixth. All the commandments and the entire gospel must be incorporated into the whole of life."

Cardinal Leon-Joseph Suenens is the Roman Catholic archbishop of Brussels-Malines in Belgium. He had been asked by both Pope Paul VI and John Paul II to take informal responsibility for the relationship between the church and the charismatic movement in the Roman Catholic church. This Charismatic Movement is the Roman Catholic version of the Neo-Pentecostal movement among protestants. The Malines documents are published to direct and explain the movement.

In this booklet the third in the series, he makes an effort to build a bridge between the charismatic movement with its strongly spiritual emphasis and a strong vertical dimension, and the liberation movement in South America, which is just the opposite. It is of a social and political nature with a strong horizontal dimension, as it seeks to liberate the masses from the economic, social and political oppression under which they suffer.

The cardinal tries to build the bridge between these two movements, which are seemingly so incompatible, by entering into a dialogue with the leader of the liberation movement, Dom Helder Camara, the Roman Catholic archbishop of Olinda and Recife in north-eastern Brazil. The reader will count it a rare privilege to be allowed to sit in on this dialogue between two men of such integrity and who are so intensely committed to their individual causes. If these two movements would indeed join hands and hearts it is impossible to predict what miracles of healing and renewing might occur.

However, there is something missing, something which leaves the reader wondering and dissatisfied. The argument is not quite closed. The problem lies, I believe, in the way they define the reality of sin, or rather, in the way they do not define it. They are vague on the subject and they do not clearly point to the root of all evil. The consequence is that their concept of salvation remains vague and undefined also. Sin is a weakness for them, they see it as a terrible and crippling disease, some power which has sadly distorted the truth and robbed us of our true sense of values. But they would never say that we are "dead in sin." And as a result, salvation lies not so much in the "atoning sacrifice of Jesus Christ" as in the fact that Jesus was born as we are. The incarnation is for them the heart of the gospel; the fact that God became man and took upon himself our burdens to help us in our deadly struggle to liberate ourselves from the power of darkness.

This is a thoroughly Roman Catholic document. In the final analysis it left me with a feeling of sadness about the fact that, even when we so gladly and excitedly agree with much that is said and done by these two amazing men, there is still a parting of the ways when it comes to the basic convictions of the Christian faith. Even these two men do not go far enough in their basically humanistic approach to the staggering problems of mankind. Salvation, of any kind is to be found in Jesus Christ alone, and this excludes any human cooperation. Sola gratia!

Religion

Read to be informed

Zen and the Bible by J.K. Kadowaki SJ; Routledge & Kegan Paul, London, 1980; Oxford University Press, Don Mills, ON; pb., 180 pp. Reviewed by Pastor John de Vries Jr., Fruitland, ON.

"Through Zen, I was changed into a person who subjectively lives doctrine, and this existential change has extended into my life as a Christian."

With these words the author of **Zen and the Bible**, Kakichi Kadowaki, expresses his appreciation for Zen Buddhism. Later in life he was baptised a Christian and entered the Jesuit community where his Christian understanding was enriched through the Spiritual Exercises of St. Ignatius.

The reader enters the world and practises of both Zen and the Jesuit faithful. Zen learning takes place through the bodily disciplines. Zen "koans" (formulas pointing to universal truths) are explained and the author seeks to harmonize them with favourite and puzzling Gospel texts. For the author, Biblical passages became more clear in their validation by non-Biblical "koans". In the closing chapters of the book, the Jesuit Spiritual Exercises are explained and supplemented by the author's insights from Zen.

Before Vatican II, the author says this book could not have been written. Then all non-Catholic religion was considered "heretical". While it goes without saying that God's common grace has brought much good to the non-Christian people, it strikes this reviewer that the author goes far afield to harmonize Christian and Buddhist practises. The strongly divergent and antithetical mindsets concerning God and creation are glossed over.

Why is it then important to read books like this one? Today it is noteworthy that in the metropolitan regions there are many growing groups whose roots and/or practises are Buddhist. Some Christian churches have sponsored Buddhist boat people. It is therefore in our interest to learn about the Buddhist thinking and practises to facilitate the introduction of the Gospel to these new neighbours.

It is significant, that with the current upsurge in relaxation exercise programs for businessmen, Zen Buddhist exercises are being used with the participants unaware that it is an oriental non-Christian exercise to attain a state of "mu" or nonconsciousness. An interesting paradox in a secular society that aims to keep Christian practises and prayer out of the public and business domain!

This meaty book opens new horizons for the disciplined reader.

History

Smallwood's blunders

Newfoundland: Dawn Without Light: Politics, Power and the People in the Smallwood Era by Herbert L. Pottle; Breakwater, St. John's NF, 1979; hc, 222 pp. Reviewed by A.A. den Otter, St. John's, NF.

It is a pity that Herbert L. Pottle's book, **Newfoundland: Dawn Without Light** has not received greater attention. Pottle, a retired social welfare expert who resigned as Newfoundland's minister of public welfare in 1955 to protest Smallwood's economic development policy, has written a scathing critique of the Smallwood era. In essense, Pottle argues that in 1949, when Newfoundland joined Canada, she missed the opportunity to embark on a new and humane social policy which would make a special contribution to Canada's welfare. Instead, so Pottle laments, Joey Smallwood set the new province on a reckless, uncoordinated course toward economic development and industrialization.

In the first session of the legislative assembly, Premier Smallwood declared that the success of his government had to be judged by economic criteria. Unfortunately, the premier did not present a coherent plan for economic development. Seeking only immediate, visible results, Smallwood set no long-range goals nor human objectives. The various industries he imported into the province bore little relationship to each other or to Newfoundland's resources. Most of the enterprises were exotic and machine oriented rather than simple and labour intensive. They created few jobs. In fact, the majority failed, their empty shells a mute testimony to an unmeasured obsession with instant prosperity, their legacy an insatiable demand for more consumer goods.

Although Pottle readily admits that an economic development policy has its place, he argues that when it lacks an underlying social philosophy it becomes an end in itself and it ultimately loses sight of the people. Nowhere is this better illustrated than in the ill-fated resettlement programme of the 1950s and 60s when the entire populations of small outposts were bodily transferred to larger, supposedly better serviced centres. The success of the programme, Pottle tells us, was measured in economic terms only - the numbers of people moved, the miles of sewers built. Resettlement became a compound of the economic development model; it became a stage on the road to industrialization. The people were forgotten.

Pottle also shows that Confederation unleased a staggering flood of federal money for public works and social benefits in Newfoundland. The provincial welfare ministry became a big business. But in its rush to sign the welfare cheques, it neglected to teach the people their social responsibilities. The government, says Pottle, became a substitute for the people's own striving. Newfoundland's families, now assured of a welfare cheque, gave up "small gardens and turned their spades into can openers."

Dawn Without Light is not an easy book to read. Pottle's style of writing is difficult and often awkward. His argument is poorly organized and his bitter denunciations of Joey Smallwood are too personal and one-sided. Unfortunately too, the author's provocative insights into the principles of social welfare are buried deeply beneath the rubble of his devastating attack on Smallwood's administration. Yet, the persevering reader, willing to dig for good ideas, will be rewarded. Pottle, whose ideas are based on a Christian conception of society, has a worthy message. After all, he resigned in 1955 for a cause which did not become popular until the mid-1970s.

Medicine

A Christian on cloning

Cloning, Miracle or Menace? by Lane P. Lester, PhD. with James C. Hefley; Tyndale House Publishers Inc., Wheaton, IL, 1980; pb., 153 pp. Reviewed by Carl D. Tuyl, Toronto, ON

Genetic manipulation is one of the most dramatic ethical issues facing our generation. Dr. Lane Lester, a Christian geneticist, in collaboration with James C. Hefley, approaches the subject from a Christian perspective.

The book offers an explanation of genetic engineering in terms which are not beyond the reader's comprehension. This is one of the great values of this book: it is readable. It offers us some insight into frightening possibilities of heredity-control. As the science of genetics advances steadily, and the cloning of a human being might already have been achieved, or may at least be expected in the very near future, this book contributes to the articulation of the Christian response to the challenges of science in the bio-revolution.

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Books

Sociology

Exposé of Canadian prisons

Cruel and Unusual by Gerald McNeil with Sharon Vance; Deneau and Greenberg Publishers Ltd., Ottawa, ON, 1978; pb., 179 pp. Reviewed by Rev. J. de Vries Jr., Stoney Creek, ON.

In 1976 thirteen members of Parliament, members of the subcommittee of the House of Commons Justice Committee, spent nine months visiting prisons in Canada and abroad. After these visits and over two thousand interviews with prison inmates and staff, the 165 page Report to Parliament was submitted to Parliament with sixty-five recommendations for action and change.

Gerald McNeil, reporter for the Canadian Press, and Sharon Vance, subcommittee researcher accompanied the 13 MPs in their visits to Canada's prisons. **Cruel and Unusual** is their personal expose of what they saw and heard during their many visits and interviews. The authors suggest that the lamentable condition of Canada's penal system stems from the structure of the whole criminal justice system. The many anecdotes and recorded quotations by those in the prison system - staff or inmates - leave little doubt in the reader's mind that the prison problem will need more than bandage repair. Nevertheless, the official Report to Parliament gathers dust on the government library shelves with earlier prison exposees.

This book does not explore the merits of punishment. Rather, it reminds the reader of Charles Dickens describing England's wretched social conditions in another century. To try to rehabilitate prisoners, say the authors, is as difficult as trying "to train a man to fly a plane from a submarine." So it is. Many of the inmates in our concentration-like prisons should have been sent to hospitals. It is a well-known fact that many are in prison because there is no room for them elsewhere in our society.

Because official reports to Parliament don't get read by the average citizen, this book makes an important contribution in describing the shocking reality of life behind bars in Canada today. This book exposes a dark side of Canada that is neither free nor human.

Next to becoming a prisoner, the best way to grasp the futility of prisons, is to read this book. The book is straight-forward and accurate. The prisoners ask, "Who cares?" Nine new prisons will be built within five years of the publication of the Report to Parliament.

Sociology

Our prisons need changing

Justice Through Restitution: Making Criminals Pay by Roger Campbell; Mott Media, Millford, MI, 1977; pb., 140 pp.; $4.25. Reviewed by Rev. John de Vries Jr., Stoney Creek, ON.

Roger Campbell first came into contact with prisons and prisoners through pastoral contacts and concerns. As a gifted researcher and writer, he probes the ineffectiveness of prisons and offers restitution as the biblical alternative.

While proportionally more people in North America are imprisoned than in other democratic countries, crime is ever on the increase. Prisons do not deter criminals, nor do they have any redeeming value, concludes the author. Prisons perpetuate riots, cruelty, and suicides.

The book's ten chapters are concise, well documented, and flavoured with balanced judgment as prisons, their effects, history, inhabitants, and costs are analysed. The chapter on the Bible and prisons states the biblical approach to correction to be either capital punishment or restitution. The Bible gives no warrant for prisons as we have come to know them in the last two hundred years. The discussion of the history of prisons give a necessary basis for anyone who wishes to consider alternatives to prison.

"Making criminals pay" is not a shout for a pound of flesh! It is clearly shown that presently it is society who pays heavily - the cost of prisons, guards, staff, police, judges, prosecutors, and lawyers. Tax dollars pay! Prisons impoverish the taxpayer. The author could not find a more painfully convincing rationale. This does not yet mention how prisons degrade and dehumanize inmates.

As prisons are set in a biblical and historical framework, Campbell takes the reader quietly and persuasively to his conclusion. Restitution is the only practical and biblical alternative for most prisoners-to-be. Positive results of a Kalamazoo, MI restitution program support his point. The reviewer's awareness of a similar restitution program implemented by Christians in the Kitchener-Waterloo area, confirms his evidence.

However, restitution programs can bring general public resistance. Who wants to get involved with someone who has been caught stealing or vandalising one's home? Campbell does not talk about the public acceptance or resistance to the restitution alternative. This is one domain where Christians have both the resources and the biblical mandate to be agents of reconciliation.

Lacking in verbosity and abstract theory, this book clearly makes a case for restitution. It deserves to be read and discussed.

GUIDE TO GOOD BOOKS No. 1

A service to C.C. readers, provided by the Family Christian Bookstore, Burlington, Ont. — No. 2 will be May 8, 1981.

CLIP AND SAVE

Limited Quantities
Some titles on this page are in short supply — if sold out we shall promptly refund your money.

Various

- ☐ **Honey for a Child's Heart** (Gladys Hunt) offers warm, practical advice as how to instill a love for reading in children $4.75
- ☐ **Let Me Be a Woman** (Elisabeth Elliot) One of the best and most enjoyable books on the subject $4.75
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- ☐ **A Shepherd Looks at Psalm 23** (Phillip Keller). this book has been on the "best-sellers list for more than 2 years." $7.00
- ☐ **Fearfully and Wonderfully Made** (Dr. Brand and Philip Yancey). This beautifully written book explores the complex piece of creation, called the human body. a real "gift" book $10.75
- ☐ **This Land is Our Land** (Madga Hendrickson). An emotionally charged novel of the love, joys and tragedies of a Canadian pioneer family $5.95
- ☐ **Peace Child** (Don Richardson). An unforgettable story of primitive jungle treachery in the 20th century, was a Reader's Digest selection $7.00
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Pre-Publication-SPECIALS

(good until April 30, books will be sent soon after).

- ☐ **Genesis** (Aalders), translated from the "Korte Verklaring" Reg. 29.95. 2 volume set Prepub. $23.95
- ☐ **My God is Yahweh** (Van 'tVeer) 432 pages about Elijah and Ahab, readable and timely. Reg. $14.95 Prepub. $11.95
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- ☐ **The Finale** Miller completes his Singer trilogy by envisioning the conclusion of history on Terra One and the creation of Terra Two in an artistic retelling of the book of Revelations. 176 pages, illustrated $5.75
- ☐ **The Singer** $5.75
- ☐ All 3 titles in gift slip case $16.95

Guess Who?
and which books did she write?
Save this "Guide to Good Books" page so you can participate in our January "Guess Who" contest

Family

- ☐ **The Act of Marriage,** Tim LaHaye $2.95
- ☐ **The Right to Live; The Right to Die,** E. Koop $3.50
- ☐ **Sex for Christians,** L. Smedes $5.25
- ☐ **Eros Defiled,** John White $5.65
- ☐ **Christian Living in the Home,** Jay Adams $3.25
- ☐ **Dare to Discipline,** James Dobson $3.00
- ☐ **The Strong-Willed Child,** James Dobson $10.75
- ☐ **The Christian Family,** Larry Christenson $3.55
- ☐ **I Wonder, I Wonder,** Ruth Hummel (sex education up to grade 3) $5.25
- ☐ **Wonderfully Made,** Ruth Hummel, (sex education grades 4 - 6) $5.25
- ☐ **Take the High Road,** (sex education for young teenagers) $5.25
- ☐ **Life Can be Sexual,** (for older teenagers) $5.25
- ☐ **Seven Things Children Need,** John M. Drescher $2.60
- ☐ **Bright Valley of Love,** Edna Hong, (The true and exceptionally well-written story of a handicapped child in the nightmare of Nazi Germany). $2.35

By Jill Briscoe:

- ☐ **There's a Snake in My Garden!** Honest, humorous, inspirational $4.75
- ☐ **Prime Rib and Apple**, "Delightful" $4.75

By Joni Eareckson:

- ☐ **Joni** $3.50
- ☐ **A Step Further** $4.75

Timeless Classics:

- ☐ **Of the Imitation of Christ** (Thomas a Kempis) $1.50
- ☐ **In His Steps** (Charles Shelden) $3.95
- ☐ **The Christian's Secret of a Happy Life** (Hannah Withall Smith) $3.95
- ☐ **Acres of Diamonds** (Sonwell) and **A Man Thinketh** (Allen) in one volume $3.95
- ☐ **The Pilgrims Progress** (John Bunyan), 392 pages in a beautiful clear print $7.15

Edith Schaeffer titles:

- ☐ **A Way of Seeing** (60 short pieces, ideal for that "free contribution" or just to pick up any time. $7.15
- ☐ **The Hidden Art of Homemaking** (ideas for creating beauty in everyday life) $5.95
- ☐ **Affliction** (A compassionate Christian look at the reality of pain and suffering in our lives, a beautifully written cloth-bound book. Reg. $10.95 special $6.95
- ☐ **What is a Family?** A family is a formation center for human relationships . . . a museum of memories . . . and much more. Clothbound $10.75

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- ☐ **Prayerfully** $5.95
- ☐ **Somebody Loves You** $10.75
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MOTHER'S DAY GIFT with meaning

This page has some very suitable **gift suggestions** for **Confession of Faith — Mother's Day** or **birthdays.**

Poetry

- ☐ **Purpaleanie and Other Permutations** (Sietze Buning) $6.95
- ☐ **Baker's Pocket Treasury of Religious Verse,** 371 pages of real treasure for armchair-reading or public speaking, indexed $5.95

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- ☐ **A Liberation Album** (Canadians in the Netherlands 1944-45) $19.95

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No. 2 will (D.V.) appear in C.C. of May 8. If you use this page as an orderform we will replace it with your order.

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